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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXIII.

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THE GENERAL

BIOGRAPHICAL DICTIONARY

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F.S.A.

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VOL. XXIII.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

NÆVIUS (CNEIUS), of Campania, an ancient Latin poet, was bred a soldier, but quitted the profession of arms, in order to apply himself with more leisure to poetry. Accordingly, he prosecuted that art with great diligence, and gave the first specimen of a heroic poem in Latin, in a description of the first Punic war, and the Iliad of Cyprus, mentioned by Cicero. He wrote also some tragedies, a few fragments of which are extant with Livius Andronicus, and some comedies, the first of which appeared in the year 235 B. C., but this, it is said, when played at Rome, so highly incensed Metellus by the satirical strokes in it, that this nobleman, who was then very powerful, procured him to be banished from the city. In this condition, he retired to Utica in Africa, where he died in the year 203 B. C. We have only some fragments of his works; unless his epitaph, which is said to have been composed by himself, may be ranked among them. Of these fragments there is an edition by Henry Stephens, Paris, 1569, 8vo.[1]

NAIN DE TILLEMONT. See TILLEMONT.

NALSON (JOHN), an historical writer, was born probably about 1638, and educated at Cambridge, of which he became LL. D. We have discovered very few particulars of his life. He appears to have been zealous in the royal cause during the usurpation, and became rector of Doddington cum March, in the Isle of Ely. He was also in 1684 collated to a prebend in that cathedral. Wood and Bentham say that he died March 24, 1685-6, aged forty-

[1] Voss. de Poet. Lat.—Fabric. Bibl. Lat.—Clark's Bibl. Dict.

eight years, and was buried in Ely cathedral. If Bentham did not copy this date from Wood, but took it from the registers of Ely, we know not how to reconcile it with a letter from Dr. Nalson, printed in Gutch's "Collectanea," and dated 1688, at the time the bishops were sent to the Tower by the infatuated James II. Be this as it may, he published "An Impartial Collection of the Great Affairs of State, from the beginning of the Scotch rebellion in 1639, to the murder of king Charles I, &c." Lond. 1682-3, 2 vols. fol. This collection was intended as an antidote to that of Rushworth, whose prejudices were in favour of the parliament; and contains many authentic and curious circumstances not to be found in other writers. Nalson's statements are reviewed by Roger Coke, esq. in his "Treatise of the Life of Man," 1685, fol. Besides this historical collection, Dr. Nalson wrote, 1. "The Countermine: or, a short, but true discovery of the dangerous principles, and secret practices of the dissenting party, especially the presbyterians; shewing, that religion is pretended, but rebellion intended," &c. Lond. 1677, 8vo. 2. "The Common Interest of King and People, shewing the original, antiquity, and excellency, of monarchy compared with aristocracy and democracy, and particularly of our English monarchy; and that absolute, papal, and presbyterian popular supremacy are utterly inconsistent with prerogative, property, and liberty;" ibid. 1678, 8vo. 3. "A True Copy of the Journal of the High Court of Justice, for the trial of Charles I. as it was read in the House of Commons, and attested under the hand of Phelps, clerk to that infamous court," with an introduction, ibid. 1684, fol. He also translated Maimbourg's "History of the Crusade," &c. ibid. 1685, fol.[1]

NANCEL (NICHOLAS DE), so called from the village of Nancel, his native place, between Noyon and Soissons, was born in 1539. He studied at the college de Presles at Paris, and was employed to teach Greek and Latin there when scarcely eighteen years of age, probably by the interest of Peter Ramus, principal of the college, who conceived very highly of his talents. He was afterwards professor in the university of Douay, where he made two speeches "On the excellence and importance of the Greek Language." Being invited to return to Paris, he was

[1] Bentham's Ely.—Ath. Ox. art. Rushworth.

again professor in the college de Presles, and took a doctor's degree in physic. He went afterwards to practise at Soissons; but principally at Tours, which he found an eligible situation. He was lastly appointed physician to the abbey of Fontevrauld, in 1587; and died there in 1610, leaving a son, who wrote some sacred tragedies. His principal works are, 1. "Stichologia Græca Latinaque informanda et reformanda," 8vo. In this work he endeavours to subject the French poetry to the rules of the Greek and Latin, for the purpose, as he says, of rendering it more difficult and less common; a whimsical project, which, it may be supposed, did not succeed. 2. A treatise "On the Plague," 8vo. 3. "Tr. de Deo, de immortalitate animæ contra Galenum, et de sede animæ in corpore," 8vo. 4. "Declamationum Liber, eas complectens orationes quas vel ipse juvenis habuit ad populum, vel per discipulos recitavit," &c. 8vo. 5. "Petri Rami vita," 8vo. This Life is curious and interesting, and the best of Nancel's works.[1]

NANGIS (WILLIAM OF), a French historian, who flourished in the fourteenth century, was a Benedictine monk of the abbey of St. Denis, and supposed to have taken his name from the place where he was born. He wrote the lives of St. Lewis, and of Philip le Hardi, and two chronicles; the first from the creation to 1300, the second a chronicle generally of the kings of France. The lives were printed, for the first time, in Pithou's collection in 1596, and the chronicle from 1113, in the "Spicilegium" of D. Luc d'Archery. The life of St. Lewis was again reprinted along with Joinville's history of the same prince, with a glossary, &c. by J. B. Mellot, Ch. Sallier, and J. Capperonier, at Paris in 1761, fol.[2]

NANI (JOHN BAPTIST), a noble Venetian, and proctor of St. Mark, was the son of John Nani, once possessed of the same post, and born Aug. 30, 1616. He studied polite learning under Peter Renzoli of Arezzo, a secular priest; and went through his course of philosophy among the Dominicans of St. Paul and St. John at Venice. His brother, Augustine Nani, being made commandant of Vicenza, he followed him to that city, and continued his studies there. Upon his return to his own country, in

[1] Niceron, vol. XXXIX.—Moreri.
[2] Moreri.—Niceron in Guilleaume.—Fabric. Bibl. Lat. Med.

1637, he was one of the thirty who are drawn every year by lot, to assist at the election of magistrates. His father, who was a person of good abilities, formed his son for business himself; and, in that view, carried him to Rome, where he went ambassador from the republic of Venice to Urban VIII. That pontiff, a man of discernment, predicted, that John Baptist Nani would make an extraordinary person: and his holiness's prediction was verified. He was admitted into the college of senators in 1641; and not long after went ambassador to France, which character he sustained at Paris for the space of five years, with great reputation. Mazarine, who then was prime minister there, had frequent conferences with him, and received some excellent advice from him, upon the affairs discussed in the treaty of Munster, which was concluded in 1648; in which year Nani returned home, having obtained from France considerable succours both of men and money, for carrying on the war against the Turks in Candia. His merit raised him soon after to be a member of the grand council of the republic, in which he was appointed superintendant of the marine and the finances. In 1654 he was sent ambassador to the imperial court of Germany; did the republic considerable services; and made a second journey to that court, upon the election of the emperor Leopold. While he was here, he received orders to go again to France, in 1660. He was there at the marriage of Lewis XIV. after the Pyrenean treaty, and obtained fresh succours for the war of Candia. The Venetian senate were greatly satisfied with his conduct, and appointed him proctor of St. Mark. Not long after, in 1663, the great council nominated him captain-general of the marine; but, the air of the sea not at all agreeing with his constitution, it was resolved not to expose a life so valuable, and even necessary to the republic, to such imminent danger; and the nomination was withdrawn.

He continued, however, to serve his country upon many considerable occasions, and was appointed by the senate to write the "History of Venice;" an employment which is given only to the principal nobility of that republic. He published the first part; and the second was in the press, when he died, Nov. 5, 1678, in his 63d year. His "History of Venice" was much esteemed, and translated into French. There is an English translation of the first part, by sir Robert Honeywood, 1673, fol. There are some

partialities in his history, and his style is considerably embarrassed with parentheses, but it is still a favourite with his countrymen. He also published "An Account of his second Ambassage into France in 1660," and composed other pieces, which are extant in manuscript only. Several authors have spoken advantageously of him.[1]

NANNI. See UDINO.

NANNI, or NANNIUS, or in his native language, NANNINGH (PETER), a very learned philologer, and general scholar, was born at Alcmaer, in Holland, in 1500; he studied at Louvain, and then was employed in the private education of some young men until the death of Conrad Goclenius, when the university unanimously appointed him to pronounce a funeral oration on that eminent teacher, and to succeed him as Latin professor. In this office he gave such satisfaction, that all his scholars, who were exceedingly numerous, ever preserved the highest respect for him, and acknowledged that the care he took was the foundation of their future advancement and fame. He was also much esteemed by the cardinal de Granvelle, and by Nicholas Everard, president of the great council of Mechlin. The cardinal preferred him to a canonry in his church of Arras, and the president placed his children under his care, and rewarded him munificently. With the patronage of these two personages, he was so satisfied as to refuse many liberal offers to remove to Italy, and remained the whole of his life at Louvain. He was a most industrious writer, as well as teacher, and in the numerous list given by Foppen of his publications, we find commentaries on Cicero, on Virgil, and Horace's Art of Poetry; paraphrases on the Song of Solomon, and on the Proverbs; annotations on civil law, of which he acquired a profound knowledge; translations of some part of Demosthenes, Synesius, Apollonius, Plutarch, St. Athanasius, St. Basil, Chrysostom; prefaces introductory and illustrative of Homer, and Demosthenes, &c. He also translated the Psalms into Latin verse, and, in the opinion of his contemporaries, with equal elegance and fidelity. Among his separate publications his "Miscellaneorum decas," a collection of critical remarks on ancient authors, and his "Dialogismi Heroinarum," were much esteemed. This eminent scholar died at Louvain, July 21, 1557, and was buried in the

[1] Niceron, vol. XI.—Tiraboschi.

church of St. Peter, where one of his scholars, Sigismond Frederic Fugger, placed a monument to his memory. He is mentioned in terms of the highest praise by Miræus, Thuanus, Melchior Adam, Gyraldus, Huet, and many other learned men.[1]

NANTUEIL (ROBERT), a celebrated engraver, was born in 1630, at Rheims, where his father kept a petty shop, suitable to his fortune, which was small, but sufficient to enable him to give his son a liberal education. Accordingly, Robert was put to the grammar-school at a proper age; and, as soon as he had made the necessary progress in classical learning, went through a course of philosophy. He had, from his childhood, a strong inclination to drawing; and he applied to it with such success, that being to maintain, according to custom, his philosophical thesis at the end of two years, he drew and engraved it himself. As he continued to cultivate his genius, his productions became the delight of the town. But finding more fame than profit at Rheims, and having married while young, he was under the necessity of seeking a situation where his talents might be more amply rewarded. With this view he left his wife and repaired to Paris, probably without introduction to any friends, as we are told he had no better way to make himself known, than the following device: Seeing several young abbés standing at the door of a victualling-house, near the Sorbonne, he asked the mistress if there was not an ecclesiastic of Rheims there? telling her that he had unfortunately forgot his name, but that she might easily know him by the picture that he had of him, shewing her at the same time a portrait, well drawn, and which had the air of being an exact likeness. This drew the attention of some of the abbés, who were profuse in their praises of the portrait. "If you please, messieurs," said Nantueil, "I will draw all your pictures for a trifle, as highly finished as this is." The price which he asked was so moderate, that all the abbés sat to him one after another; and then bringing their friends, customers came in so fast, that he took courage to raise his price: and having in a short time acquired a considerable sum, he returned to Rheims, disposed of his little property there, and brought his wife to Paris, where his character soon became established.

[1] Bullart's Academie des Sciences, vol. I.—Foppen's Bibl. Belg. where is the most complete list of his works.—Blount's Censura.—Saxii Onomast.

He applied himself particularly to drawing portraits in crayons, which he afterwards engraved for the use of the academical theses; and succeeded beyond all his predecessors in that branch. He never failed to catch the likeness; and even pretended that he had certain rules which ascertained it. His portrait of the king, as large as life, which he afterwards engraved, so pleased his majesty that he rewarded him with a present of a hundred louis d'ors, and made him designer and engraver to his cabinet, with a salary of 1000 livres per annum. Nantueil afterwards did the portrait of the queen-mother in the same manner, as also that of cardinal Mazarine, the duke of Orleans, marshal Turenne, and others. The grand duke of Tuscany hearing of his fame, requested to have Nantueil's own portrait by himself, in crayons, in order to place it in his gallery. His works consist of 240 prints, including the portraits of almost all the persons of the first rank in France. Of his filial affection we have the following anecdote. As soon as he had made an easy fortune, his first object was to invite his father to share it; and the manner in which he received him, which happened to be before many witnesses, drew tears of joy from all. From this time the son's greatest happiness was to comfort the declining years, and supply the wants, of his father. Nantueil died at Paris, Dec. 18, 1678, aged forty-eight.

Carlo Dati, in the life of Zeuxis, speaking of our engraver's works, says, "These words of Apollonius remind us to contemplate the astonishing art of the prints of the modern gravers in France, where every thing is represented so naturally, the quality of the drapery, the colour of the flesh, the beard, the hair with the powder upon it, and, what is most important, the age, the air, and the lively resemblance of a person, though nothing is made use of besides the black of the ink and the white of the paper; which not only make the light and the shade, but do the office of all the colours. All this is seen and admired above all others, in the excellent portraits of the illustrious Nantueil." This artist was a man of pleasing manners and address, had some share of learning and wit, and his conversation recommended him much to people of fashion. He was well respected at court; and Mazarine, then prime minister, retained him as his designer and engraver, and honoured him with the title of Monsieur. But he never was an œconomist; and of upwards of 500,000

crowns which he had gained, he left only 20,000 to his heirs. The portraits by this excellent artist are well known, and although Strutt has given a short list of the best, he allows that it is not easy to say with any degree of precision, among so many beautiful ones, which are the best.[1]

NANTIGNI (LOUIS CHAZOT DE), a celebrated genealogist, was born in 1692, at Saülx le Duc in Burgundy. He studied at Dijon and Paris, and at the latter city he was entrusted with the education of some young men of rank. His general turn for history settled at last in the genealogical branch, and he employed all his leisure in drawing up genealogical tables. From 1736 to 1738 he published a work entitled "Genealogies Historiques des Rois, des Empereurs, et de toutes les Maisons Souveraignes," 4 vols. 4to. He also published "Tablettes Geographiques," 1725, 12mo; "Tablettes Historiques, Genealogiques, et Chronologiques," 1748, &c. 9 vols. 24to; and "Tablettes de Themis," 1755, 12mo. He supplied many articles for the Supplement of Moreri of the edition of 1749, and during his latter years re-wrote the genealogical part of that dictionary, and of the Mercure. He died Dec. 29, 1755, after having been deprived of his sight for the three preceding years.[2]

NAOGEORGE, or KIRCHMAER (THOMAS), a celebrated protestant divine, born in 1511, at Straubingue, in Bavaria, acquired considerable celebrity by his satirical Latin verses against several customs of the catholic church, and died in 1578. His most celebrated poem is entitled "Regnum papisticum," 1553, and 1559, 8vo. The former is the most rare edition, but not so complete as that of 1559, which sometimes contains two other pieces, the "Sylva Carminum," and "Sylvula Carminum;" "Pamachius Tragedia," 1538, 8vo; "Incendia sive Pyrgopolinices Tragedia," 1538, 8vo; "Agricultura sacra," 1551, 8vo; "Hieremias Tragedia," 1551, 8vo; "Mercator Tragedia," 1560, 8vo. There are two editions of the French translation of the "Converted Merchant," 1558, 8vo, and 1561, 12mo, and a third 1591, 12mo, in which is Beza's "Comédie du Pape malade." All the above are scarce, and highly prized by collectors. Naogeorge also left commentaries on St. John's Epistles, and several other works.[3]

[1] Perrault Les Hommes Illustres.—Strutt's Dict.—Basan.—Dict. Hist.
[2] Moreri.—Dict. Hist.
[3] Moreri.—Dict. Hist.—Saxii Onomast.—Brunet Manuel du Libraire.

NAPIER, or NEPER (JOHN), baron of Merchiston in Scotland, and the celebrated inventor of the Logarithms, was the eldest son of sir Archibald Napier of Merchiston, and born in 1550. After going through the ordinary course of education at the university of St. Andrew's, he made the tour of France, Italy, and Germany. On his return he applied himself chiefly to the study of mathematics, to which he joined that of the Scriptures; and in both discovered the most extensive knowledge and profound penetration. His "Essay upon the book of the Apocalypse" indicates the most acute investigation; though time has discovered that his calculations concerning particular events had proceeded upon fallacious data. But what his fame now solely rests upon is his great and fortunate discovery of logarithms in trigonometry, by which the ease and expedition in calculation have so wonderfully assisted the science of astronomy and the arts of practical geometry and navigation. Napier, having much attachment to astronomy and spherical trigonometry, had occasion to make many numeral calculations of such triangles, with sines, tangents, &c. which being expressed in large numbers, occasioned a great deal of labour and trouble: To spare themselves part of this labour, Napier, and other authors about his time, endeavoured to find out certain short modes of calculation, as is evident from many of their writings. To this necessity, and these endeavours it is, that we owe several ingenious contrivances; particularly the computation by Napier's Rods, or Bones, as they are called, and several other curious and short methods that are given in his "Rabdologia;" and at length, after trials of many other means, the most complete one of logarithms, in the actual construction of a large table of numbers in arithmetical progression, adapted to a set of as many others in geometrical progression. The property of such numbers had been long known, viz. that the addition of the former answered to the multiplication of the latter, &c.; but it wanted the necessity of such very troublesome calculations as those abovementioned, joined to an ardent disposition, to make such a use of that property. Perhaps also this disposition was urged into action by certain attempts of this kind which it seems were made elsewhere; such as the following, related by Wood in his "Athenæ Oxonienses," under the article Briggs, on the authority of Oughtred and Wingate, viz. "That one Dr. Craig, a Scotchman, coming

out of Denmark into his own country, called upon John Neper baron of Marcheston near Edinburgh, and told him, among other discourses, of a new invention in Denmark, (by Longomontanus as 'tis said) to save the tedious multiplication and division in astronomical calculations. Neper being solicitous to know farther of him concerning this matter, he could give no other account of it, than that it was by proportionable numbers. Which hint Neper taking, he desired him at his return to call upon him again. Craig, after some weeks had passed, did so, and Neper then shewed him a rude draught of that he called 'Canon Mirabilis Logarithmorum.' Which draught, with some alterations, he printed in 1614; it came forthwith into the hands of our author Briggs, and into those of William Oughtred, from whom the relation of this matter came."

Whatever might be the inducement, however, Napier published his invention in 1614, under the title of "Logarithmorum Canonis Descriptio," &c. containing the construction and canon of his logarithms, which are those of the kind that is called hyperbolic. This work coming presently to the hands of Mr. Briggs, then Professor of Geometry at Gresham College in London, he immediately gave it the greatest encouragement, teaching the nature of the logarithms in his public lectures; and at the same time recommending a change in the scale of them, by which they might be advantageously altered to the kind which he afterwards computed himself, which are thence called Briggs's Logarithms, and are those now in common use. Mr. Briggs also presently wrote to lord Napier upon this proposed change, and made journeys to Scotland the two following years, to visit Napier, and consult him about that alteration, before he set about making it. Briggs, in a letter to archbishop Usher, March 10, 1615, writes thus: "Napier lord of Markinston, hath set my head and hands at work with his new and admirable logarithms. I hope to see him this summer, if it please God; for I never saw a book which pleased me better, and made me more wonder." Briggs accordingly paid him the visit, and staid a month with him.

The following passage, from the life of Lilly the astrologer, contains a curious account of the meeting of those two illustrious men. "I will acquaint you," says Lilly, "with one memorable story related unto me by John Marr, an excellent mathematician and geometrician, whom I con-

ceive you remember. He was servant to king James and Charles the First. At first when the lord Napier, or Marchiston, made public his logarithms, Mr. Briggs, then reader of the astronomy lectures at Gresham college in London, was so surprised with admiration of them, that he could have no quietness in himself until he had seen that noble person the lord Marchiston, whose only invention they were: he acquaints John Marr herewith, who went into Scotland before Mr. Briggs, purposely to be there when these two so learned persons should meet. Mr. Briggs appoints a certain day when to meet at Edinburgh; but failing thereof, the lord Napier was doubtful he would not come. It happened one day as John Marr and the lord Napier were speaking of Mr. Briggs; 'Ah, John,' said Marchiston, 'Mr. Briggs will not now come.' At the very instant one knocks at the gate; John Marr hasted down, and it proved Mr. Briggs, to his great contentment. He brings Mr. Briggs up into my lord's chamber, where almost one quarter of an hour was spent, each beholding other almost with admiration before one word was spoke. At last Mr. Briggs began: 'My lord, I have undertaken this long journey purposely to see your person, and to know by what engine of wit or ingenuity you came first to think of this most excellent help into astronomy, viz. the logarithms; but, my lord, being by you found out, I wonder no body else found it out before, when now known it is so easy.' He was nobly entertained by the lord Napier; and every summer after that, during the lord's being alive, this venerable man Mr. Briggs went purposely into Scotland to visit him."

Napier made also considerable improvements in spherical trigonometry, &c. particularly by his Catholic or Universal Rule, being a general theorem, by which he resolves all the cases of right-angled spherical triangles in a manner very simple, and easy to be remembered, namely, by what he calls the Five Circular Parts. His construction of Logarithms too, beside the labour of them, manifests the greatest ingenuity. Kepler dedicated his Ephemerides to Napier, which were published in 1617; and it appears from many passages in his letter about this time, that he accounted Napier to be the greatest man of his age in the particular department to which he applied his abilities.

The last literary exertion of this eminent person was the publication of his "Rabdology and Promptuary," in

1617; soon after which he died at Marchiston, the 3d of April in the same year, in the 68th year of his age. The list of his works is as follows: 1. "A Plain Discovery of the Revelation of St. John," 1593. 2. "Logarithmorum Canonis Descriptio," 1614. 3. "Mirifici Logarithmorum Canonis Constructio; et eorum ad Naturales ipsorum numeros habitudines; una cum appendice, de alia eaque præstantiore Logarithmorum specie condenda. Quibus accessere propositiones ad triangula sphærica faciliore calculo resolvenda. Una cum Annotationibus aliquot doctissimi D. Henrici Briggii in eas, et memoratam appendicem." Published by the author's son in 1619. 4. "Rabdologia, seu Numerationis per Virgulas, libri duo," 1617. This contains the description and use of the Bones or Rods; with several other short and ingenious modes of calculation. 5. His Letter to Anthony Bacon (the original of which is in the archbishop's library at Lambeth), entitled, "Secret Inventions, profitable and necessary in these days for the Defence of this Island, and withstanding strangers enemies to God's truth and religion;" dated June 2, 1596.[1]

NARDI (JAMES), an Italian historian, was born of a noble family of Florence, in 1476. Having espoused the cause of the liberties of his country, when the Medici family gained the ascendancy, he was banished, and his property confiscated. He then went to Venice, where he passed the rest of his days in composing his various works, particularly his history of Florence, "L'Istorie de Firenze, dal 1494 sino al 1531," &c. 1582, 4to, which bears a great character for style; but, from his being the decided enemy of the house of Medici, must probably be read with some caution; nor was it published until fifty years after his death. He acquired great reputation also by his translation of Livy, which is considered as one of the best versions of the ancient authors in the Italian language. It was first printed in 1547; but the best editions are those of 1554 and 1575, in which last there is a supplement to the second decade by Turchi. Apostolo Zeno laments, that after Nardi had been banished his country, his works should also be banished from the vocabulary della Crusca. These academicians quote him but once, under the word *pronunziare*. He certainly deserved not such contempt, if it was

[1] Hutton's Dictionary.—Account of his Life and Writings by lord Buchan.

out of contempt they neglected him. Nardi, in his youth, had distinguished himself as a soldier, and shows great knowledge and experience in military affairs, in a Life of the celebrated commander Malespini, printed at Florence, 1597, 4to. He was the author of several other works, both in prose and verse, and is supposed to have given the first example of the *versi sciolti*, or Italian blank verse. He is thought to have died about 1555, far advanced in age. [1]

NARES (JAMES), doctor of music, an eminent composer and teacher in that science, under whom some of the first musicians of the present day received the whole or part of their education, was the son of Mr. Nares, who was, for many years, steward to Montague and Willoughby, earls of Abingdon. He was born, as well as his brother, the late Mr. Justice Nares, at Stanwell in Middlesex; the former in 1715, the latter in 1716. His musical education he commenced under Mr. Gates, then master of the royal choristers; and completed it under the celebrated Dr. Pepusch. Thus prepared, he officiated, for some time, as deputy to Mr. Pigott, organist of Windsor; but, on the resignation of Mr. Salisbury, organist of York, in 1734, was chosen to succeed him, being then only nineteen. It is related, on undoubted authority, that, when the old musician first saw his intended successor, he said, rather angrily, "What! is that child to succeed me?" which being mentioned to the organist-elect, he took an early opportunity, on a difficult service being appointed, to play it throughout half a note below the pitch, which brought it into a key with seven sharps; and went through it without the slightest error. Being asked why he did so, he said, that "he only wished to shew Mr. Salisbury what a child could do." His knowledge in all branches of his profession was equal to his practical skill in this instance; and, during his residence at York, where he was abundantly employed as a teacher, and where he married, Mr. Nares, by his good conduct, as well as professional merit, obtained many powerful friends. Among the foremost of these was Dr. Fontayne, the late venerable dean of York; who, when Dr. Green died, towards the latter end of 1755, exerted his interest so successfully, that he obtained for him the united places of

[1] Tiraboschi.—Roscoe's Leo.—Baretti's Italian Library.

organist and composer to his majesty. He removed, therefore, to London in the beginning of 1756; and, about the same time, was created doctor in music at Cambridge.

On the resignation of Mr. Gates, in 1757, Dr. Nares obtained also the place of master of the choristers; which having been, for a long time, without increase, notwithstanding the increase of expences attending it, was, by royal favour, augmented about 1775, first with the salary of the violist, and, on the revival of that place for Mr. Crosdill, in 1777, with that of lutanist, which was annexed to it for ever. It was in this situation, that Dr. Nares superintended the education of many pupils, who have since become famous; particularly Dr. Arnold, who, though with him only for a short time, was highly distinguished by him for talents and application. The anthems and services which Dr. Nares produced, as composer to the royal chapel, were very numerous; many of them have since been printed, and many which exist only in MS. still continue to be performed in the choirs with much effect. Having been originally a musician rather by accident than choice, with very strong talents and propensities also for literature, Dr. Nares was particularly attentive to express the sense of the words he undertook to set; and was the first who attempted to compose the Te Deum, for the choir-service, in such a manner as to set off the sentiments it contains to advantage. Before his time, it had been set rather to a regular strain of chaunt than to any expressive melodies. The merits of Dr. Nares were not overlooked by his royal patrons, whom he had occasionally the honour to attend in private, though not a part of his regular duty. To manifest his respect and gratitude for them, he composed his dramatic ode, entitled "The Royal Pastoral," the words of which were written by Mr. Bellamy, author of a book entitled "Ethic Amusements."

In July 1780, Dr. Nares was obliged, by declining health, to resign the care of the choristers, in which place he was succeeded by Dr. Ayrton, his pupil and valued friend. In his sixty-eighth year, a constitution, never robust, gave way, and he died on Feb. 10, 1783, deeply regretted by his affectionate family, of which the present representative, the rev. Robert Nares, archdeacon of Stafford, is well known in the literary world, and not more known than respected. Testimony has been borne to the merits of Dr.

Nares by several writers, but more particularly by Mr. Mason, in his preface to a book of anthems, printed for the use of York-cathedral; and, in his late Essays on Church Music, p. 138. The late lord Mornington, so well known for musical talents, frequently consulted him; and sir John Hawkins derived advantage from his acquaintance, in the progress of his "History of Music." Throughout life, he was not less respected as a man than admired as a musician; he had a vivacity that rendered his society always pleasing; and a generous contempt for every thing base, that manifested itself on all proper occasions, and very justly commanded esteem.

His printed works are these: 1. "Eight sets of Lessons for the Harpsichord; dedicated to the right honourable Willoughby earl of Abingdon: printed in 1748, reprinted in 1757." 2. "Five Lessons for the Harpsichord, with a sonata in score for the harpsichord or organ; dedicated to the right honourable the countess of Carlisle;" published in 1758 or 1759. 3. "A set of easy Lessons for the Harpsichord," three in number; with a dedication to the public, signed J. N. 4. "A Treatise on Singing," small size. 5. "Il Principio;" or "A regular introduction to playing on the Harpsichord or Organ." This was the first set of progressive lessons published on a regular plan. 6. "The Royal Pastoral, a dramatic ode; dedicated to his royal highness the prince of Wales; printed in score, with an overture and choruses. 7. "Catches, Canons, and Glees; dedicated to the late lord Mornington." 8. "Six Fugues, with introductory voluntaries for the Organ or Harpsichord." 9. "A concise and easy treatise on Singing, with a set of English Duets for beginners;" a different work from the former small treatise. 10. "Twenty Anthems, in score, for one, two, three, four, and five voices; composed for the use of his majesty's chapels royal," 1778. 11. "Six easy Anthems, with a favourite Morning and Evening Service," left for publication at his death, and published in 1788, with a portrait and a concise account of the author. Of these compositions the following short character is given by an eminent musician, to whom they are all well known. "The Lessons are composed in a masterly and pleasing style; free from those tricks and unmeaning successions of semitones, to which a good ear and sound judgment never can be reconciled. The treatises on singing contain duets composed for the use of the chil-

dren of the royal chapels, superior to any thing yet published; and such as every teacher ought to peruse. His catches, canons, and glees, are natural and pleasing; especially the glee to all Lovers of Harmony, which gained the prize-medal at the catch-club in 1770. The Royal Pastoral is composed throughout in a very masterly manner; particularly the choruses, with which each part concludes. This ode, containing 108 pages, was written, and all the vocal and instrumental parts transcribed for performing, within twelve days. The six fugues, with introductory voluntaries for the organ, contain the strongest proofs of ingenuity and judgment; few, if any, have ever been written that can be preferred to them. In both sets of the anthems, the same characteristics appear; and the service in the latter very justly acquired the title of favourite; nor can there be any doubt that the works of this author will be admired as long as a taste for music shall subsist."

Besides the pieces above mentioned, a complete set of church services, in the key of F, and three full anthems, were published in 1790, by Dr. Arnold, in his "Collection of Cathedral Music," vol. III. In these services the doctor first displayed his great skill in setting words. Several other compositions of much merit still remain in manuscript. The chief of these are an "Ode on the Death of Handel, in score, with choruses;" and a great part of Dr. Brown's "Cure of Saul," composed as a regular oratorio; from which work Dr. Nares desisted out of regard to his friend and pupil, Dr. Arnold, by whom it was also undertaken, and completed in a masterly manner.[1]

NARY (CORNELIUS), an Irish Roman catholic divine, of great learning, was born in the county of Kildare in 1660, and educated at Naas, in that county. In 1684 he received priest's orders in the town of Kilkenny, and the year following went to Paris to pursue his studies in the Irish college, of which he was made afterwards provisor for about seven years. He took the degree of LL. D. in 1694, in the college of Cambray, and returning to London two years after, was appointed tutor to the earl of Antrim. He was afterwards made parish priest of St. Michan's in Dublin, in which station he continued till his death, March

[1] Written for the last edition of this Dictionary from private and authentic information.

3, 1738. His principal works, rather numerous, were of the controversial kind, in defence of popery against Mr. Clayton and others, who acknowledged his learning as well as the politeness of his style and moderation of his sentiments. It was this quality which enabled him to have his works printed both at Dublin and London without molestation. Those that are not strictly of the controversial kind were, 1. "The New Testament translated into English from the Latin, with marginal notes," Lond. 1705, 1718, 8vo. 2. "A new History of the World; containing an historical and chronological account of the times and transactions from the creation to the birth of Christ, according to the computation of the Septuagint," &c. Dublin, 1720, fol.[1]

NASH (RICHARD, esq.) a very extraordinary personage, was born at Swansea, in Glamorganshire, Oct. 18, 1674. His father was a gentleman, whose principal income arose from a partnership in a glass-house: his mother was niece to colonel Poyer, who was killed by Oliver Cromwell, for defending Pembroke-castle against the rebels. He was educated at Carmarthen-school, and thence sent to Jesus college, Oxford, in order to prepare him for the study of the law. His father had strained his little income to give his son such an education; and from the boy's natural vivacity, he hoped a recompence from his future preferment. In college, however, he soon shewed, that, though much might be expected from his genius, nothing could be hoped from his industry. The first method Nash took to distinguish himself at college was not by application to study, but by assiduity in intrigue. Our hero was quickly caught, and went through all the mazes and adventures of a college intrigue, before he was seventeen; he offered marriage, the offer was accepted; but, the affair coming to the knowledge of his tutors, his happiness, or perhaps misery, was prevented, and he was sent home from college, with necessary advice to him, and proper instructions to his father. He now purchased a pair of colours, commenced a professed admirer of the sex, and dressed to the very edge of his finances; but soon becoming disgusted with the life of a soldier, quitted the army, entered his name as a student in the Temple-books, and here went to the very summit of second-rate luxury. He spent some

[1] Moreri.—Harris's edition of Ware.

years about town, till at last, his genteel appearance, his constant civility, and still more his assiduity, gained him the acquaintance of several persons qualified to lead the fashion both by birth and fortune. He brought a person genteelly dressed to every assembly; he always made one of those who are called good company; and assurance gave him an air of elegance and ease.

When king William was upon the throne Nash was a member of the Middle Temple. It had been long customary for the inns of court to entertain our monarchs, upon their accession to the crown, or any remarkable occasion, with a revel and pageant. In the early periods of our history, poets were the conductors of these entertainments; plays were exhibited, and complimentary verses were then written; but, by degrees, the pageant alone was continued, sir John Davis being the last poet that wrote verses upon such an occasion, in the reign of James I. This ceremony, which has been at length totally discontinued, was last exhibited in honour of king William; and Nash was chosen to conduct the whole with proper decorum. He was then but a very young man; but at an early age he was thought proper to guide the amusements of his country, and be the *arbiter elegantiarum* of his time. In conducting this entertainment he had an opportunity of exhibiting all his abilities; and king William was so well satisfied with his performance, that he made him an offer of knighthood. This, however, he thought proper to refuse, which, in a person of his disposition, seems strange. "Please your majesty," replied he, "if you intend to make me a knight, I wish it may be one of your poor knights of Windsor; and then I shall have a fortune, at least able to support my title." Yet we do not find that the king took the hint of increasing his fortune; perhaps he could not; he had, at that time, numbers to oblige, and he never cared to give money without important services.

But though Nash acquired no riches by his late office, he gained many friends; or, what is more easily obtained, many acquaintances, who often answer the end as well, and, besides his assurance, he had in reality some merit and some virtues. He was, if not a brilliant, at least an agreeable companion. He never forgot good manners, even in the highest warmth of familiarity, and, as we hinted before, never went in a dirty shirt, to disgrace

the table of his patron or his friend. "These qualifications," says his biographer, "might make the furniture of his head; but, for his heart, that seemed an assemblage of the virtues which display an honest benevolent mind; with the vices which spring from too much good nature." He had pity for every creature's distress, but wanted prudence in the application of his benefits. He had generosity for the wretched in the highest degree, at a time when his creditors complained of his justice *. An instance of his humanity is told us in the "Spectator," though his name is not mentioned. When he was to give in his accounts to the masters of the Temple, among other articles, he charged, "For making one man happy, 10*l.* Being questioned about the meaning of so strange an item, he frankly declared, that, happening to over-hear a poor man declare to his wife and a large family of children, that 10*l.* would make him happy, he could not avoid trying the experiment. He added, that, if they did not chuse to acquiesce in his charge, he was ready to refund the money. The masters, struck with such an uncommon instance of good nature, publicly thanked him for his benevolence, and desired that the sum might be doubled, as a proof of their satisfaction.

Nash was now fairly for life entered into a new course of gaiety and dissipation, and steady in nothing but in the pursuit of variety. He was thirty years old, without fortune, or useful talents to acquire one. He had hitherto only led a life of expedients; he thanked choice alone for his support; and, having been long precariously sup-

* A gentleman told him, "he had just come from seeing the most pitiful sight his eyes ever beheld, a poor man and his wife surrounded with seven helpless infants, almost all perishing for want of food, raiment, and lodging; their apartment was as dreary as the street itself, from the weather breaking in upon them at all quarters; that upon inquiry he found the parents were honest and sober, and wished to be industrious if they had employment; that he had calculated the expence of making the whole family comfortable and happy." "How much money," exclaims Nash, "would relieve them and make them happy?" "About ten guineas," replied the friend, "would be sufficient for the purpose." Nash instantly went to his bureau, and gave him the cash, at the same time pressing him to make all possible haste, for fear of the sudden dissolution of the miserable family. "I need not go far," says the friend, smiling, and putting the money into his pocket; "you know you have owed me this money a long while, that I have dunned you for it for years to no manner of purpose; excuse me, therefore, that I have thus imposed on your *feelings*, not being able to move your justice, for there are no such objects as I have described, to my knowledge; the story is a fiction from beginning to end; you are a dupe, not of *justice*, but of your own *humanity*."

ported, he became, at length, totally a stranger to prudence or precaution. Not to disguise any part of his character, he was now, by profession, a gamester; and went on from day to day, feeling the vicissitudes of rapture and anguish in proportion to the fluctuations of fortune. About 1703 the city of Bath became, in some measure, frequented by people of distinction. The company was numerous enough to form a country-dance upon the bowling-green; they were amused with a fiddle and hautboy, and diverted with the romantic walks round the city. They usually sauntered in fine weather in the grove, between two rows of sycamore trees. Several learned physicians, Dr. Jordan and others, had even then praised the salubrity of the wells; and the amusements were put under the direction of a master of the ceremonies. Captain Webster was the predecessor of Mr. Nash. This gentleman, in 1704, carried the balls to the town-hall, each man paying half-a-guinea each ball. One of the greatest physicians of his age conceived a design of ruining the city, by writing against the efficacy of the waters; and accordingly published a pamphlet, by which, he said, "he would cast a toad into the spring."

In this situation things were when Nash first came into the city; and, hearing the threat of this physician, he humourously assured the people, that if they would give him leave, he would charm away the poison of the doctor's toad, as they usually charmed the venom of the tarantula, by music. He therefore was immediately empowered to set up a band of music against the doctor's reptile; the company very sensibly increased, Nash triumphed, and the sovereignty of the city was decreed to him by every rank of people. None could possibly conceive a person more fit to fill this employment than Nash: he had some wit, but it was of that sort which is rather happy than permanent. He was charitable himself, and generally shamed his betters into a similitude of sentiment, if they were not naturally so before. His first care, when made master of the ceremonies, or king of Bath, as it is called, was to promote a music subscription, of one guinea each, for a band, which was to consist of six performers, who were to receive a guinea a week each for their trouble. He allowed also two guineas a week for lighting and sweeping the rooms, for which he accounted to the subscribers by receipt. By his direction, one Thomas Harrison erected a

handsome assembly-house for these purposes. A better band of music was also procured, and the former subscription of one guinea was raised to two. Harrison had three guineas a week for the room and candles, and the music two guineas a man. The money Nash received and accounted for with the utmost exactness and punctuality. The balls, by his direction, were to begin at six, and to end at eleven. Nor would he suffer them to continue a moment longer, lest invalids might commit irregularities, to counteract the benefit of the waters. The city of Bath, by such assiduity, soon became the theatre of summer amusements for all people of fashion; and the manner of spending the day there must amuse any but such as disease or spleen had made uneasy to themselves. In this manner every amusement soon improved under Nash's administration. The magistrates of the city found that it was necessary and useful, and took every opportunity of paying the same respect to his fictitious royalty, that is generally extorted by real power. His equipage was sumptuous, and he used to travel to Tunbridge in a post-chariot and six greys, with out-riders, footmen, French horns, and every other appendage of expensive parade. He always wore a white hat; and, to apologize for this singularity, said he did it purely to secure it from being stolen; his dress was tawdry, and not perfectly genteel; he might be considered as a beau of several generations; and, in his appearance, he, in some measure, mixed the fashions of a former age with those of his own. He perfectly understood elegant expence, and generally passed his time in the very best company, if persons of the first distinction deserve that title.

But perhaps the reader may demand, what finances were to support all this finery, or where the treasures that gave him such frequent opportunities of displaying his benevolence, or his vanity? To answer this, we must now enter upon another part of his character, his talents as a gamester; for, by gaming alone, at the period of which we speak, he kept up so very genteel an appearance. Wherever people of fashion came, needy adventurers were generally found in waiting. With such Bath swarmed, and, among this class, Nash was certainly to be numbered in the beginning; only with this difference, that he wanted the corrupt heart, too commonly attending a life of expedients; for he was generous, humane, and honourable, even though

by profession a gamester. But, whatever skill Nash might have acquired by long practice in play, he was never formed by nature for a successful gamester. He was constitutionally passionate and generous. While others made considerable fortunes at the gaming-table, he was ever in the power of chance; nor did even the intimacy with which he was received by the great, place him in a state of independence. The considerable inconveniences that were found to result from a permission of gaming, at length attracted the attention of the legislature; and, in the twelfth year of his late majesty, the most prevalent games at that time were declared fraudulent and unlawful. The EO was at first set up at Tunbridge, and was reckoned extremely profitable to the bank, as it gained two and a half per cent. on all that was lost or won. As all gaming was suppressed but this, Nash was now utterly destitute of any resource from superior skill and long experience in the art. The money to be gained in private gaming is at best but trifling, and the opportunity precarious. The minds of the generality of mankind shrink with their circumstances; and Nash, upon the immediate prospect of poverty, was now mean enough to enter into a base confederacy to evade the law, and to share the plunder. Nash had hitherto enjoyed a fluctuating fortune; and, had he taken the advantage of the present opportunity, he might have been for the future not only above want, but even in circumstances of opulence. In the mean time, as the EO table thus succeeded at Tunbridge, he was resolved to introduce it at Bath; and previously asked the opinion of several lawyers, who declared it no way illegal. The legislature thought proper to suppress these seminaries of vice. It was enacted, that, after the 24th of June 1745, none should be permitted to keep a house, room, or place for playing, upon pain of such forfeitures as were declared in former acts instituted for that purpose.

By this wise and just act, all Nash's future hopes of succeeding by the tables were blown up. From that time, we find him involved in continual disputes, every day calumniated with some new slander, and continually endeavouring to obviate its effects. Nature had by no means formed him for a *beau garçon:* his person was clumsy, too large, and awkward, and his features harsh, strong, and peculiarly irregular; yet even with those disadvantages he made love, became an universal admirer of the sex, and

was universally admired. He was possessed, at least, of some requisites of a lover. He had assiduity, flattery, fine clothes, and as much wit as the ladies he addressed. Wit, flattery, and fine clothes, he used to say, were enough to debauch a nunnery. He did not long continue an universal gallant; but, in the earlier years of his reign, entirely gave up his endeavours to deceive the sex, in order to become the honest protector of their innocence, the guardian of their reputation, and a friend to their virtue. This was a character he bore for many years, and supported it with integrity, assiduity, and success; and he not only took care, during his administration, to protect the ladies from the insults of our sex, but to guard them from the slanders of each other. He, in the first place, prevented any animosities that might arise from place and precedence, by being previously acquainted with the rank and quality of almost every family in the British dominions. He endeavoured to render scandal odious, by marking it as the result of envy and folly united. Whatever might have been his other excellences, there was one in which few exceeded him, his extensive humanity. None felt pity more strongly, and none made greater efforts to relieve distress. "If we were," says his biographer, "to name any reigning and fashionable virtue in the present age, it should be charity. We know not whether it may not be spreading the influence of Nash too widely, to say, that he was one of the principal causes of introducing this noble emulation among the rich; but certain it is, no private man ever relieved the distresses of so many as he."

Before gaming was suppressed, and in the meridian of his life and fortune, his benefactions were generally found to equal his other expences. The money he got without pain, he gave away without reluctance; and, when unable to relieve a wretch who sued for assistance, he has been often seen to shed tears. A gentleman of broken fortune, one day standing behind his chair, as he was playing a game of piquet for 200*l.* and observing with what indifference he won the money, could not avoid whispering these words to another who stood by, "Heavens! how happy would all that money make me!" Nash, overhearing him, clapped the money into his hand, and cried, "Go, and be happy." In the severe winter of 1739, his charity was great, useful, and extensive. He frequently, at that season of calamity, entered the houses of the poor, whom he

thought too proud to beg, and generously relieved them. But of all the instances of Nash's bounty, none does him more real honour, than the pains he took in establishing an hospital at Bath; in which benefaction, however, Dr. Oliver had a great share. This was one of those well-guided charities, dictated by reason, and supported by prudence, chiefly by the means of Dr. Oliver and Mr. Nash; but not without the assistance of Mr. Allen, who gave them the stones for building, and other benefactions. As Nash grew old, he grew insolent, and seemed not aware of the pain his attempts to be a wit gave others. He grew peevish and fretful; and they, who only saw the remnant of a man, severely returned that laughter upon him, which he had once lavished upon others. Poor Nash was no longer the gay, thoughtless, idly industrious creature he once was; he now forgot how to supply new modes of entertainment, and became too rigid to wind with ease through the vicissitudes of fashion. The evening of his life began to grow cloudy. His fortune was gone, and nothing but poverty lay in prospect. He now began to want that charity, which he had never refused to any; and to find, that a life of dissipation and gaiety is ever terminated by misery and regret. He was now past the power of giving or receiving pleasure, for he was poor, old, and peevish; yet still he was incapable of turning from his former manner of life to pursue happiness. An old man thus striving after pleasure is indeed an object of pity; but a man at once old and poor, running on in this pursuit, might excite astonishment.

A variety of causes concurred to embitter his departing life. His health began to fail. He had received from nature a robust and happy constitution, that was scarcely even to be impaired by intemperance. For some time before his decease, nature gave warning of his approaching dissolution. The worn machine had run itself down to an utter impossibility of repair; he saw that he must die, and shuddered at the thought. Fortitude was not among the number of his virtues. Anxious, timid, his thoughts still hanging on a receding world, he desired to enjoy a little longer that life, the miseries of which he had experienced so long. The poor unsuccessful gamester husbanded the wasting moments with an increased desire to continue the game; and, to the last, eagerly wished for one yet more happy throw. He died at his house in St. John's court, Bath,

Feb. 3, 1761, aged 87. His death was sincerely regretted by the city, to which he had been so long and so great a benefactor. After the corpse had lain four days, it was conveyed to the abbey-church in that city, with a solemnity peculiar to his character. The few things he was possessed of were left to his relations. A small library of well-chosen books, some trinkets and pictures, were his only inheritance. Among the latter were, a gold box, given by the late countess of Burlington, with lady Euston's picture in the lid; an agate etui, with a diamond on the top, by the princess dowager of Wales; and some things of no great value. The rings, watches, and pictures, which he formerly received from others, would have come to a considerable amount; but these his necessities had obliged him to dispose of: some family-pictures, however, remained, which were sold by advertisement, for five guineas each, after his decease.

In domestic life, among his servants and dependants, where no gloss was required to colour his sentiments and disposition, nor any mask necessary to conceal his foibles, he was ever fond of promoting the interests of his servants and dependants, and making them happy. In his own house, no man was perhaps more regular, cheerful, and beneficent. His table was always free to those who sought his friendship, or wanted a dinner. As his thoughts were entirely employed in the affairs of his government, he was seldom at home but at the time of eating or of rest. His table was well served, but his entertainment consisted principally of plain dishes. He generally arose early in the morning, being seldom in bed after five; and, to avoid disturbing the family, and depriving his servants of their rest, he had the fire laid after he was in bed, and, in the morning, lighted it himself, and sat down to read some of his few, but well-chosen books. His generosity and charity in private life, though not so conspicuous, was as great as that in public, and indeed far more considerable than his little income would admit of. Such is nearly the account given of this singular character in the preceding editions of this Dictionary, the omission of which might perhaps be felt by some of our readers, while others may justly doubt if the life of such a man has fair claims on our attention. It contains, however, some portion of amusement, and some of moral tendency. Our account is a very brief abridgment of the Life of Nash, published by

Goldsmith, who, it has been observed, tortured his genius to give substance to inanity, and strained to describe the gaudy hue of a butterfly, the glittering tinsel of a beau, the sentiments of a man devoid of all reflection, and the principles of an idler, whose walk of life never transgressed the eternal circle of gallantry, gambling, and the insipid round of fashionable dissipation. This account, however, is perhaps not more a satire on Nash, than on the age in which he lived.[1]

NASH (THOMAS), a dramatic poet and satirist of queen Elizabeth's reign, was born at the sea-port town of Leostoff, in Suffolk, probably about 1564, and was descended from a family whose residence was in Hertfordshire. He received his education at St. John's college, Cambridge, where he took the degree of B. A. 1585. If we may judge from his pamphlet, entitled "Pierce Penniless," which, though written with a considerable spirit, seems to breathe the sentiments of a man in the height of despair and rage against the world, it appears probable that he had met with many disappointments and much distress, which, from the character of his companion Robert Greene (see GREENE), it is most likely arose from his own indiscretions; his "Pierce Penniless" might be no less a picture of himself, than the recantation pieces we have noticed in our account of Greene. It appears from a very scarce pamphlet, entitled "The Trimming of Tho. Nashe, gentleman, by the high tituled patron Don Richardo de Medico Campo, Barber Chirurgeon to Trinity college in Cambridge," 1597, 4to, that Nash was, that year, in confinement on account of his having written a play, called, "The Isle of Dogs;" that while he was at Cambridge, he wrote part of a show, called "Terminus et non Terminus," for which the person, who was concerned with him in that composition, was expelled; that Nash left his college when he was seven years standing, and before he had taken his master's degree, about 1587; and that after his arrival in London, he was often confined in different gaols.

He died either in 1600 or 1601; for he published one of his pamphlets in 1599, and he is spoken of as dead in an old comedy, called "The Return from Parnassus," which was written in 1602. But before 1600, he seems to

[1] Life by Goldsmith.—Warner's Hist. of Bath (p. 365), a city which unquestionably owes much to Nash's judicious administration of its pleasures.

have altered the course of his life, and to have become a penitent. In a pamphlet, entitled "Christ's Tears over Jerusalem," printed before the end of the sixteenth century, he says, in a dedication to lady Elizabeth Cary, "A hundred unfortunate farewels to fantasticall satirisme. In those vaines heretofore I mis-spent my spirit, and prodigally conspired against good houres. Nothing is there now so much in my vowes as to be at peace with all men, and make submissive amends where I have most displeased.—Again. To a little more wit have my increasing yeeres reclaimed mee then I had before: those that have beene perverted by any of my workes, let them reade this, and it shall thrice more benefit them. The autumne I imitate, in sheading my leaves with the trees, and so doth the peacock shead his taile," &c.

As a satirist, his most virulent paper-war was carried on with Gabriel Harvey, particularly in his tract, entitled "Have with you to Saffron-Walden," which was Harvey's residence. His dramatic pieces were only three: "Dido, queen of Carthage," a tragedy, 1594, 4to; 2. "Summer's Last Will and Testament," a comedy, 1600, 4to; and "The Isle of Dogs," above-mentioned, not published. He engaged on the side of the church against Martin Marprelate; and the following are supposed to have formed his share of this controversy: "A Countercuffe given to Martin, junior," &c.; "Martin's month's minde;" "The Returne of the renowned cavaliero Pasquill of England," &c. all published in 1589, 4to, and analyzed, with specimens, in vol. II. of the "Bibliographer." Nash wrote with considerable ease, harmony, and energy, yet Malone says, that "of all the writers of the age of queen Elizabeth, Nash is the most licentious in his language; perpetually distorting words from their primitive signification, in a manner often puerile and ridiculous, but more frequently incomprehensible and absurd." He pleased his own age, however, for we find that his "Have with you to Saffron-Walden," passed through six editions; and an eminent poetical critic and antiquary thinks that Malone must have formed his severe censure of Nash from this piece, which was intended to ridicule the inflated and turgid language of Harvey, in his astrological tracts. The style of "Pierce Penniless," adds sir E. Brydges, is very dissimilar, and his "Address to the two Universities," published in 1589, is written in a vein of spirited and judi-

cious criticism, of which the English language has no contemporary example.

The late historian of Worcestershire, Dr. TREADWAY-RUSSEL Nash, appears to have been a descendant, or somehow related to Thomas Nash, but of himself few memorials have been given to the public. His "History of Worcestershire" was published in 2 vols. fol. 1781 and 1784; and his edition of "Hudibras," in 1793, 3 vols. 4to. He was of Worcester college, Oxford, M. A. 1746, and B. and D. D. 1758. He died at his seat at Bevere, near Worcester, Jan. 26, 1811, in his eighty-sixth year.[1]

NASMITH (JAMES), a learned divine and antiquary, was born in 1740, at Norwich, of reputable parents. His father, who was of a Scotch family, had his son's grammatical education completed at Amsterdam. Thence he was removed to Bene't college, Cambridge, where his ingenuous and open temper gained him the love and esteem of the whole society, who elected him a fellow, after he had taken his degree of B. A. in 1764. In 1767 he took the degree of M. A. and was frequently honoured for his application and proficiency in every branch of academic studies. Having entered into holy orders, he served the sequestration of Hinxton in Cambridgeshire for some years, to which he was presented by bishop Mawson, and was junior proctor of the university in 1771. He was afterwards elected a fellow of the Society of Antiquaries, and became one of his majesty's justices of peace for the county of Cambridge. In this situation he was eminently conspicuous for his correct knowledge and mild administration of the laws; and he filled the office of chairman at the sessions of Cambridge and Ely with moderation, justice, and impartiality, at once distinguishing himself as the gentleman, the lawyer, and the divine.

Having been early engaged to a daughter of Mr. Salmon, a clergyman near Norwich, and sister to Mr. Salmon, a fellow of his own college, and then chaplain to one of our factories in the East Indies, he accepted the rectory of St. Mary Abchurch in London, in 1773, which Mr. Forster had vacated by preferment in Devonshire. This, however, he held only about a year, when, by permission of the college and the bishop of Ely, he exchanged it for Snailwell

[1] Biog. Dram.—Warton's Hist. of Poetry; see Index. Phillips's Theatrum Poetarum, by sir E. Brydges.—Censura Literaria, vol. II.—Bibliographer, vol. II.—D'Israeli's Calamities.—Nichols's Bowyer, vol. VIII.

in Cambridgeshire, with Dr. John Warren, afterwards bishop of Bangor. He took his degree of D. D. in 1797. His last preferment was the rectory of Leverington, in the Isle of Ely, where he died Oct. 16, 1808, in the sixty-eighth year of his age.

Besides an "Assize Sermon" preached at Wisbeach, 1796; an admirable charge "On the Duties of the Overseers of the Poor," delivered by him as chairman of the quarter sessions in 1799; and "An Examination of the Statutes now in force, relating to the Assize of Bread," 1800, 8vo, the learned world has been indebted to him for some works of much utility. After having with great skill and industry ranged and methodized the MSS. in archbishop Parker's library at Bene't college, he printed at the university press, in 1777, a catalogue of them, in 4to, with a Latin preface, and an etching of the archbishop by his friend Mr. Tyson. The college bore the expence of this very correct and useful catalogue. In 1778, Dr. Nasmith published an edition in octavo of the "Itineraries of Symon, son of Simeon, and William of Worcester," with a tract on Leonine verses, from Parker's MSS. About ten years afterwards he completed his new edition of Tanner's "Notitia Monastica," to which he made very considerable additions, but blended with Tanner's labours in such a way as to prevent our discovering the new from the old, nor is it entirely free from errors. It is, however, upon the whole a very considerable acquisition to the public, and has of late years, risen in value. It is somewhat remarkable that he laments his not being able to avail himself of Mr. Cole's MSS. which were then locked up in the British Museum, and in which he would have had the pleasure of reading the greater part of the account we have now given of his life and works.[1]

NATHAN (Isaac), a learned rabbi, who flourished in the fifteenth century, was the first Jew who compiled a Hebrew concordance to the bible, principally, as he allowed, from Latin concordances. It was entitled "Light to the Path," or "Meir Netib," and was first printed at Venice in 1524, reprinted afterwards in a more correct state, with a Talmudical index, at Basil, in 1581, and at Rome, by Calasio, in 1622, in four volumes folio. Buxtorf the elder published at Basil in 1632 another, and the best edition;

[1] Cole's MS Athenæ in Brit. Mus.—Gent. Mag. vol. LXXVIII.

after which it was edited by Mr, Romaine and his coadjutors, as we have noticed in our account of Calasio. When Nathan died is not specified. He was employed on his concordance from 1438 to 1448.[1]

NATTA (MARK ANTONY), an Italian lawyer, who flourished about the middle of the sixteenth century, was born of a noble family, at Asti, and studied law at Pavia. He made so great progress in literature, as to receive the academical honours of his profession before he had reached his twenty-fourth year, and was at the same time advanced to be senator at Casal. Pavia offered him the professorship of civil law, but he preferred his studious retirement at Genoa, where he probably died. His principal works are "De Pulchro;" "De Deo," in fifteen books;" "De immortalitate Animi;" "De Passione Domini." Each of these makes a folio, printed 1553—1587.[2]

NAUDE', or NAUDÆUS (GABRIEL), a learned French writer and bibliographer, was born at Paris in the beginning of February 1600, and having discovered a strong inclination in his earliest years for reading, his parents determined to give him every benefit of education. After studying Latin, and being initiated in the principles of religion, in a community of the religious, he was sent to the university, where he made such proficiency in humanity and philosophy, as to be admitted to the degree of master of arts much before the usual age. He then, principally by the advice of his friends, began to study with a view to the church; but this was not agreeable to his sentiments, which were more free in matters of religion than consisted with a cordial profession of the prevailing tenets. He therefore soon preferred the study of medicine, and in 1626 attended the lectures with such application as to acquire a name in the world. Henry de Mesmes, president-à-mortier, hearing of him, appointed him to that for which it appeared afterwards he was best qualified, the office of librarian; and it was for this patron's use that he wrote his excellent little work, entitled "Avis pour dresser une Bibliotheque," printed at Paris in 1627, and again in 1644, with Louis Jacob's "Traité des plus belles Bibliotheques."

According to Niceron, he went in 1626 to study at Padua; but others think this was in 1624, and that on his return he printed one of his most curious works, his

[1] Dict. Hist. [2] Tiraboschi.—Moreri.—Dict. Hist.

"Apologie pour les grands hommes soupçonnés de magie." 1625, 8vo. Although we cannot agree with Voltaire, that this is the only one of his works which continues to be read, it is perhaps the most generally known, and shews that he had risen considerably above the prejudices of his times. The eminent characters accused of dealing in magic, whom he defends in this work, are, Zoroaster, Orpheus, Pythagoras, Numa Pompilius, Democritus, Empedocles, Apollonius, Socrates, Aristotle, Plotinus, Porphyry, Jamblichus, Chicus, Julius Cæsar Scaliger, Cardanus, Alchindus, Geber, Artephius, Thebit, Anselmus Parmensis, Raymond Lully, Arnaldus Villanovanus, Peter ab Apono, Paracelsus, Cornelius Agrippa, Merlin, Savonarola, Nostradamus, Thomas Aquinas, Roger Bacon, Bungey, Michael Scotus, Joannes Picus, Trithemius, Robertus Lincolniensis, Albertus Magnus, pope Sylvester II. pope Gregory VII. Joseph, Solomon, the wise men of the East who came to worship Jesus Christ, and Virgil.

While at Padua he lost his father, which obliged him to return to Paris to settle his affairs. In 1628, the faculty of medicine chose him to make the ordinary harangues at the admission of licentiates, which he performed entirely to their satisfaction. One of these, in Latin, on the origin and dignity of the medical school at Paris, was printed there in 1628, in octavo. He was then recommended by one of his friends to cardinal Bagni, who appointed him his librarian and Latin secretary. He took him also to Rome in 1631, and Naudé had an opportunity of forming an acquaintance with the celebrated Peiresc, as the cardinal travelled by the way of Beaugensier, on purpose to see his old friend, who complimented him very warmly on having acquired for a librarian a young man of Naudé's extensive knowledge of books. While on this journey, Naudé went to Padua, where, in 1633, he received the degree of doctor of philosophy and medicine, in order to support the character of physician to Louis XIII. with which he had been honoured. On the death of cardinal Bagni, in 1640, he intended to return to France, but had so many liberal offers to remain in Italy, that he changed his mind, and determined to attach himself to cardinal Barberini. There is much difference of dates amongst his biographers respecting his return from Paris. All we can decide is, that he acted there as librarian to cardinal Mazarine, and that he collected for him a library of 40,000 volumes, the

greatest that had then appeared in France. But the cardinal died in 1642, and he consequently could not have long been in his service. Perhaps he was employed to make purchases for this library when in Italy, &c. The cardinal appears not to have rewarded him with much liberality, and in 1648 we find him complaining of being neglected. He had, however, a greater mortification to undergo in 1652, when this fine collection was sold by order of the parliament. He is said to have been greatly irritated on this occasion, and bought all the medical books it contained for 3500 livres. Isaac Vossius now recommended him to Christina queen of Sweden, with whom he resided a few months as librarian, or rather to fill up that station in the absence of Vossius, who was at this time in disgrace. Naudé, however, neither liked the employment nor the people, and took an early opportunity to give in his resignation; on which occasion the queen, and some other persons of rank, testified their regard for him by various presents. The fatigue of his journey on returning brought on a fever, which obliged him to stop at Abbeville, where he died July 29, 1653. Naudé was a man of great learning, and in his private conduct, correct, prudent, and friendly. His sentiments, as we have noticed, were on some subjects, very liberal, but on others he deserves less praise. While he played the freethinker so far as to despise some parts of the belief of his church, he could gravely vindicate the massacres of St. Bartholomew, as a measure of political expedience. His works are very numerous. To the few already mentioned we may add, 1. "Le Marfore, ou Discours contre les libelles." Paris, 1620, 8vo. 2. "Instruction à la France sur la verité de l'histoire des freres de la Rose-croix," ibid. 1623, 8vo. The Rosecrucians he considers as impostors. 3. "Addition à l'histoire de Louis XI." ibid. 1630. 4. "Consideration politique sur les coups d'Etat, par G. N. P." Rome, (i. e. Paris), 1639, 4to. It is in this work he vindicates the massacre of St. Bartholomew; but he appears to have published it with great caution, and it is said that this first edition consisted of only twelve copies. It was, however, reprinted in 1667, 1673, and in 1752, 3 vols. 12mo, with notes and reflections by Louis du May. 5. "Bibliographia Politica," Leyden, 1642, 16mo, a learned work, but not very correct. 6. "Hieronymi Cardani vita," Paris, 1643, 8vo. 6. "Jugement de tout ce qui a eté imprimé contre le car-

dinal Mazarin depuis Jan. 6, jusqu'au 1 Avril, 1649," Paris, 1649, 4to. This curious work, which is of great rarity, is sometimes called "Mascurat," and consists of a dialogue between St. Ange, a librarian, i. e. Naudé, and Mascurat, a printer, i. e. Camusat. 7. "Avis a Nosseigneurs du parlement sur la vente de la Bibliotheque du cardinal Mazarin," 1652, 4to. 8. "Nundæana et Patiniana," Paris, 1701, in which are many of his sentiments, and some particulars of his history.[1]

NAUDE' (PHILIP), an able mathematician, was born in 1654, of poor parents, at Metz. He retired to Berlin after the revocation of the edict of Nantes, and there forming a friendship with Langerfield, mathematician to the court, who taught the pages, succeeded him in 1696, was admitted into the society of sciences at Berlin in 1701, and into the academy of the princes, as professor of mathematics, in 1704. He died in 1729, at Berlin. His particular study was divinity, on which he has written much more than on mathematics; his only work on that science being a system of geometry, in German, 4to, and some other small pieces in the "Miscellanea," of the society at Berlin. His theological works are, "Meditationes Saintes," 12mo. "Morale Evangelique," 2 vols. 8vo. "La souveraine perfection de Dieu dans ses divins attributs, et la parfaite intégrité de l'Ecriture prise au sens des anciens réformés," 2 vols. 8vo, against Bayle; "Examen de deux Traités de M. de la Placette," 2 vols. 12mo. His eldest son distinguished himself as his successor, and died 1745. He was a skilful mathematician, member of the societies of Berlin and London; and several memoirs of his may be found in the "Miscellanea Berolinensia."[2]

NAUNTON (Sir ROBERT), a statesman in the reign of James I. was of an ancient family in Suffolk, and educated a fellow-commoner of Trinity-college, Cambridge, whence he removed to Trinity-hall, and was chosen a fellow. When his uncle, William Ashby, esq. was sent ambassador from queen Elizabeth into Scotland in 1589, he accompanied him, probably in the office of secretary; and was sometimes sent by him on affairs of trust and importance to the court of England, where we find him in July of that year, discontented with his unsuccessful dependance

[1] Chaufepie.—Eloy, Dict. Hist. de Medicine.—Niceron, vol. IX. and X.—Moreri.—Dibdin's Bibliomania. [2] Chaufepie.—Dict. Hist.

on courtiers, and resolved to hasten back to his uncle, to whom he returned in the beginning of the month following, and continued with him till January 1589, when Mr. Ashby was succeeded in his embassy by Robert Bowes, esq. Mr. Naunton was in France in 1596 and 1597, whence he corresponded frequently with the earl of Essex, who does not appear to have had interest enough to advance him to any civil post; for which reason it is probable that, after his lordship's disgrace, Mr. Naunton returned to college, and, in 1601, was elected public orator of the university. Lloyd observes, that his speeches, "both while proctor and orator of Cambridge, discovered him more inclined to public accomplishments than private studies." A speech which he had to deliver before James I. at Hinchinbroke, is said to have pleased the king very much, and paved the way to his obtaining employment at court. Accordingly he was first made master of the requests, then surveyor of the court of wards, by the interest of sir Thomas Overbury and sir George Villiers, and, in January 1618, was advanced to be secretary of state. He was lastly promoted to be master of the court of wards, which office he resigned in March 1635, and died in the same month. He was buried in the church of Letheringham in Suffolk.

Sir Robert Naunton, for so he was created by James I. was a man of considerable learning, and well qualified for political affairs; and his letters contain many curious facts and just observations on the characters and parties of his day. His "Fragmenta Regalia" continues to preserve his memory. This tract, printed first in 1641, 4to, contains some interesting observations on queen Elizabeth, and her principal courtiers, apparently written with impartiality; but in an uncouth and rugged style.[1]

NAVAGERO, or NAUGERIUS, (ANDREW,) a learned Italian scholar and poet, was born at Venice, of a patrician family, in 1483, and was instructed in Latin and Greek at Venice and Padua, under Sabellicus and Marcus Musurus. In the Latin language and composition he acquired great facility and taste, as appeared by his subsequent productions; and also cultivated Italian poetry, in his youth, with equal success. He appears to have embarked both in military and political life. He attended his friend Livanius, the Venetian general, in some of his expeditions; and

[1] Birch's Memoirs of queen Elizabeth.—Lloyd's Memoirs.—Fuller's Worthies.—Nichols's Leicestershire.

one of his most elegant Latin poems was a funeral elogy on that officer. His political talents recommended him to the office of Venetian ambassador at the court of Charles V. when the Italian States began to take the alarm at that monarch's apparent projects of aggrandizement. He was afterwards deputed on a similar mission to Francis I.; but too great solicitude on this occasion is supposed to have been fatal to him. After travelling with great speed to France, he had scarce paid his respects to the monarch when he was seized with a fever, at Blois, and died in 1529, in his forty-sixth year.

In 1515, he was nominated by the senate of Venice historiographer of his native country, and was at that time deemed the most elegant Latin writer that Italy could boast. He appears however to have been so fastidious as to be rarely satisfied with any thing he wrote, and is supposed to have destroyed ten books of the history of Venice a few hours before his death. Many of his poems shared the same fate, either because they fell short of that standard of excellence which he had formed in his own mind, or had been composed after models which he deemed ill-chosen. If he could be thus severe to himself, we cannot wonder that he should be equally so to others. It is said, that he every year burnt a copy of Martial, as a corrupter of that pure taste which distinguished the writers of the Augustan age. Navagero's Latin poems are now consequently few in number, but sufficient to justify the character bestowed by his countrymen, and the esteem in which they held him. They were printed in 1530, under the title "Andreæ Naugerii Patricii Veneti Orationes duæ, Carminaque nonnulla," Venice, folio. Considerable additions were made by Vulpius, although improperly called "opera omnia;" and printed at Padua, in quarto, 1718.

Navagero was also distinguished for his Greek literature, and was such an admirer of Pindar that he transcribed his works more than once. He was a great encourager of the labours of Aldus Manutius, and diligently revised and corrected the texts of Lucretius, Virgil, Horace, Tibullus, Quintilian, and especially of Cicero. In inscribing to Navagero, by a most interesting preface, the volume which comprizes the "Rhetorica Ciceronis," printed at Venice in 1514, 8vo, Aldus testified the high sense which he entertained of these obligations.[1]

[1] Life prefixed by Vulpius to the Padua edition.—Gresswell's Memoirs of Politian, &c.—Roscoe's Leo.

NAVARETE (JUAN HERNANDEZ), a Spanish painter, was born in 1562 at Logronno, and becoming, in his third year, both deaf and dumb, is generally known under the name of "El Mudo.' His talent for the art was not, however, affected by this misfortune; a rapid progress in the school of Fr. Vicente soon enabled him to travel to Italy, and to form himself at Venice upon the works of Titian. After his return to Madrid, he was, 1568, nominated painter to the king, and gave a proof of his great talent by a small picture representing the baptism of Christ, still preserved in the Escurial; which is indeed the repository of his most distinguished works, especially of the celebrated Presepio, in which the principal light emanates from the Infant; the S. Hippolytus in nocturnal quest after the body of S. Lorenzo, where silence, secresy, and fear, appear personified; and what is commonly considered as his masterpiece, a Holy Family, not less noticed for the characteristic singularity of the accessories * than the beauties of the groupe. To these his works at Valencia, Salamanca, and Estrella are little inferior; all distinguished by a colour which acquired him the title of the Spanish Titian. He died in 1579.[1]

NAVARRE. See AZPILCUETA.

NAVARETTA (FERDINAND), a Spanish Dominican friar, born in Old Castile, is said to have been an eloquent preacher. He quitted Spain in 1646 on a mission to China, where he did not arrive till 1659. He was head of the mission in the province of Chekiang when the persecution arose, and was expelled with the rest of the missionaries. In 1672, he returned to Spain; and soon after went to Rome to give the pope an account of his conduct, which savoured more of the zeal of Loyola than of St. Paul. In 1678 Charles II. raised him to the archbishopric of St. Domingo, in America, where he resided till his death, in 1689. He spoke the Chinese language fluently, and no person, perhaps, understood better the affairs of China. He wrote a work entitled "Tradados Historicos, Politicos, Ethicos, y Religiosos, de la monarchia de China." The first volume, folio, Mad. 1676, is scarce and curious, but

* A cat, a dog, and a partridge. They were perhaps the cause why he was constrained to bind himself in a contract made by order of Philip II. not to introduce cats, &c. again in similar subjects. The words of the contract are: "Yen las dichas pinturas non ponga gato, ni perro, ni otra figura que sia deshonesta."

[1] Pilkington by Fuseli.

has been inserted in Churchill's Voyages; the second was suppressed by the inquisition, but has been so often quoted by the Jesuits, that it is thought the inquisitors gave away a few copies before they destroyed the impression; the third never was published. Navaretta is said also to have written some religious tracts in the Chinese language.[1]

NAYLER (JAMES), a remarkable person of the society called Quakers, was born at Ardsley, near Wakefield, in Yorkshire, about 1616. His father was a husbandman, who had some estate of his own, and gave to his son such an education as enabled him to express himself with facility in his native tongue. James married and settled in Wakefield parish about 1638; and, in 1641, became a private soldier in the parliament army, in which he was afterwards made a quarter-master under major-general Lambert, but quitted it, on account of sickness, in 1649. Being convinced of the doctrines of the people called Quakers, by the means of George Fox, in 1651, the next year he believed himself divinely required to quit his relations and go into the West, not knowing what he was to do there; but when he came there he *had it given* him what to declare; and thus he continued, not knowing one day what he was to do the next; but relying on that divine aid which he believed himself to receive.

He was a man of excellent natural parts, and acquitted himself so well, both in word and writing, that many joined the society through his ministry. He came to London towards the beginning of 1655, in which city a meeting of Quakers had been established by the ministry of Edward Burrough and Francis Howgill, two eminent Quakers from Westmorland. Here Nayler preached with so much applause, that the distinction which he acquired occasioned his fall; for, some inconsiderate women setting him up in their esteem above Howgill and Burrough, went so far as to disturb them in their public preaching. These men giving to the women a deserved reproof, two of them complained of it to Nayler, who, although at the first he was backward to pass censure on his brethren, yet, at length, suffering himself to be wrought upon by the reiterated and passionate complaints of one Martha Simmons (the chief engine of the mischief), he became estranged from them, and gave ear to the flatteries of his unadvised adherents.

[1] Moreri.—Echard script. ord. Fratrum Prædic. vol. II.

In 1656, he suffered imprisonment at Exeter; and about this time several deluded persons addressed him by letter in terms of great extravagance. He was called "the everlasting Son of Righteousness, Prince of Peace, the only begotten Son of God, the Fairest of Ten Thousand;" and during his confinement in Exeter gaol some women knelt before him and kissed his feet. About this time George Fox returning out of the West, where he had himself suffered a rigorous imprisonment, called on James Nayler in the prison at Exeter, and gave him some reproof for his defection and extravagance. This Nayler slighted, but nevertheless would have saluted Fox with a kiss; but George rejected his salutation, alleging that "he had turned against the power of God."

Soon after his release from Exeter, we find him entering Bristol, accompanied by his wild adherents. One of them, a man, went before him bare-headed; a woman led his horse, and three others spread their scarves and handkerchiefs before him; while the company sang "holy, holy, holy, is the Lord God of Hosts, hosanna in the highest, holy, holy, holy, is the Lord God of Israel." For this Nayler and his attendants were examined by the magistrates, and he was sent to London soon after to be examined by the parliament. After referring the matter to a committee, the House resolved "that James Nayler is guilty of horrid blasphemy, and that he is a grand impostor and seducer of the people." Nine days after this, the business having been daily brought forward, the parliament gave the following sentence: "That James Nayler be set on the pillory, with his head in the pillory, in the Palace-yard, Westminster, during the space of two hours, on Thursday next, and be whipped by the hangman through the streets from Westminster to the Old Exchange, London; and then likewise be set on the pillory, with his head in the pillory, for the space of two hours, between the hours of eleven and one on Saturday next, in each place wearing a paper containing an inscription of his crimes; and that at the Old Exchange his tongue be bored through with a hot iron; and that he be there also stigmatized in the forehead with the letter B; and that he be afterwards sent to Bristol, and be conveyed into and through the said city on horseback, with his face backward; and there also publicly whipped the next market-day after he comes thither; and that thence he be committed to prison in Bridewell, Lon-

don, and there restrained from the society of all people; and there to labour hard till he shall be released by parliament; and during that time be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labour."

There are a few things observable in the treatment of this case. One is, that Nayler was declared to be guilty of horrid blasphemy, when it does not appear that he himself uttered any words in that transaction for which he was apprehended. Another is, the great severity of the sentence, viz. excessive whipping, two pilloryings of two hours each, boring the tongue with an hot iron, and branding the forehead; at Bristol a second whipping; and, finally, a solitary confinement with hard labour, *sine die*. But a third thing to be observed is, that the active persons in the business, the ranting women, received no share of the punishment, except some confinement. From these circumstances it would seem that the object of the parliament was to bring the Quakers into discredit, by letting the weight of their censure fall on Nayler, who had been so eminent among them; although letters found on him at Bristol from some of them, shewed that they disclaimed fellowship with his disorderly proceedings.

The 20th of December Nayler suffered a part of his sentence, standing two hours in the pillory and receiving at a cart's tail 310 stripes. He was so much reduced by this severity that the execution of the remainder was respited till the 27th, when he was again pilloried, bored, and stigmatized: after which he was sent to Bristol, and whipped from the middle of Thomas-street to the middle of Broad-street, and then sent to his prison in Bridewell.

Notwithstanding the prohibition of implements of writing, Nayler found means to procure them in his confinement, and wrote many things condemning his past conduct. The following, addressed to his friends, the Quakers, is an extract of one of them: "Dear brethren, my heart is broken this day for the offence that I have occasioned to God's truth and people, and especially to you, who in dear love followed me, seeking me in faithfulness to God, which I rejected, being bound wherein I could not come forth, till God's hand brought me, to whose love I now confess. And, I beseech you, forgive wherein I evil requited your love in that day. God knows my sorrow for it, since I see it, that ever I should offend that of God in

any, or reject his counsel; and I greatly fear farther to offend, or do amiss, whereby the innocent truth, or people of God, should suffer, or that I should disobey therein."

He was confined about two years; and after he was set at liberty he went to Bristol, where, in a public meeting, he made confession of his offence and fall, so as to draw tears from most of those who were present: and, restoration to humility of mind and soundness of judgment being apparent in him, he was restored to the esteem and fellowship of his friends. He quitted London finally in 1660, intending to return to his wife and children at Wakefield; but was found by a countryman one evening in a field near Holm and King's Rippon, in Huntingdonshire, having been (as was said) robbed, and left bound. He was taken to Holm, and his cloaths shifted, on which he said, "You have refreshed my body; the Lord refresh your souls:" not long after which he died in peace, and his remains were interred inn King's Rippon, in a burying-ground belonging to Thomas Parnel, a physician there. About two hours before his close, he spoke these words: "There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it; for, its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love, unfeigned; and takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. *It's* conceived in sorrow, and brought forth without any to pity it: nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for, with the world's joy, it is murdered. I found it alone, being forsaken: I have fellowship therein with them, who lived in dens and desolate places, in the earth; who through death obtained this resurrection, and eternal holy life." Nayler's writings were collected into an octavo volume, printed in 1716, which may still occasionally be found.[1]

NAZIANZEN. See GREGORY.

[1] Biog. Brit.—Sewell's Hist. of the Quakers.

NEAL (DANIEL), an eminent dissenting divine, and the historian of the Puritans, was born in London, Dec. 14, 1678, and educated at Merchant-Taylors' school, of which he was head scholar in 1697. He appears to have then declined proceeding to St. John's, Oxford, and determined to enter as a student in a dissenting academy, under the direction of the rev. Thomas Rowe. Three years after he removed, for the farther prosecution of his studies, to Holland, where he heard the lectures of Grævius and Burman, during two years, and afterwards passed a year at Leyden. Soon after his return to London, in 1703, he began to officiate as a preacher, and in 1706 succeeded Dr. Singleton as minister to a congregation at Loriners' Hall. Of this congregation, which, for want of room, removed afterwards to a more commodious meeting in Jewin-street, he remained pastor for thirty-six years, and was esteemed one of the most useful, laborious, and learned divines of his communion.

Although assiduous and indefatigable in the discharge of the duties attached to the ministerial office, he found leisure for writing those works which gained him much fame among the dissenters during his lifetime, and have rendered his a name of importance in our own days. His first production, which appeared in 1720, was his "History of New England; being an impartial account of the civil and ecclesiastical affairs of the country, with a new map, &c." 2 vols. 8vo. This met with a very favourable reception in America, and procured him the degree of M. A. from one of the American universities, and although perhaps less interesting in this country, contains many curious particulars of the establishment of that colony, with biographical memoirs of the principal persons in church and state.

In 1722 he published a pamphlet, entitled "A Letter to the Rev. Dr. Francis Hare, dean of Worcester, occasioned by his reflections on the Dissenters, in his late visitation Sermon and Postscript," 8vo. In the same year he published a tract which excited considerable attention from the novelty and importance of its subject, "A Narrative of the method and success of inoculating the Small-pox, in New-England, by Mr. Benjamin Colman; with a reply to the objections made against it from principles of conscience, in a letter from a minister at Boston. To which is now prefixed, an historical introduction." This procured him an interview with their royal highnesses the

prince and princess of Wales, afterwards George II. and queen Caroline.

From this time he published only five occasional sermons, till 1732, when the first volume of his "History of the Puritans" appeared; and continued to be published, the second volume in 1733, the third in 1736, and the fourth in 1738, in 8vo. Of the impartiality of this work various opinions were then and are still entertained. We have had repeated occasions to examine it, and we think it exhibits as much impartiality as could have been expected from a writer whose object was to elevate the character of the puritans and non-conformists, at the expence of the members of the established church. And when it was discovered that he represented the church of England as almost uniformly a persecuting church, it was not surprizing he should meet with answers from those who, in surveying the history of the puritans, when they became known by the name of non-conformists, considered that the *ejected* were at one time the *ejectors;* the right of the usurping powers in Cromwell's time to throw down the whole edifice of the church, being the main principle on which the controversy hinges. Mr. Neal's representation of that event, and of the sufferings of his brethren, first called forth the abilities of Dr. Maddox, bishop of St. Asaph, who published "A Vindication of the Doctrine, Discipline, and Worship of the Church of England, as established in the reign of queen Elizabeth, from the injurious reflections of Mr. Neal's first volume," &c. 8vo. To this Mr. Neal replied in "A Review of the Principal Facts objected to in the first volume of the History of the Puritans." The subject was then taken up by Dr. Zachary Grey, in "An Impartial Examination of the second volume of Mr. Daniel Neal's History of the Puritans. In which the reflections of that author, upon king James I. and king Charles I. are proved to be groundless; his misrepresentations of the conduct of the prelates of those times, fully detected; and his numerous mistakes in history, and unfair way of quoting his authorities, exposed to public view," 1736, 8vo. In 1737 and 1739, Dr. Grey published two more volumes, containing the same kind of examination of the third and fourth volumes of Neal's History. Although Mr. Neal lived seven years after the appearance of Dr. Grey's first volume in 1736, we are told that it was his declining state of health which prevented him from pub-

lishing a vindication. This task has been since attempted by Dr. Joshua Toulmin of Birmingham, in a new edition of Neal begun in 1793, and completed in 1797, 5 vols. 8vo; but we may repeat the opinion given in our account of Dr. Grey, that his and bishop Maddox's volumes are still absolutely necessary to an impartial consideration of the subject.

During the interval that elapsed before the appearance of the remaining parts of his history, Mr. Neal was concerned in carrying on two courses of lectures, the one at the meeting in Berry-street, the other in that at Salter's Hall, which have been since printed in 2 vols. 8vo each. But so much application to his public duties and private studies, at length produced a chronic disorder, which obliged him, in 1742, to resign his pastoral charge; and he died, at Bath, April 4, 1743, in the sixty-fifth year of his age, to the great and lasting regret of his family and friends, by whom he was highly esteemed as a man of great probity, piety, and usefulness. His son, NATHANIEL Neal, an attorney, and secretary to the Million bank, was the author of "A free and serious remonstrance to Protestant Dissenting Ministers, on occasion of the Decay of Religion," and of some letters, in Dr. Doddridge's collection, published by Mr. Stedman.[1]

NEAL, or NELE (THOMAS), an Oxford divine, was born at Yeate, in Gloucestershire, in 1519, and was educated under the care of his uncle Alexander Belsire, who was afterwards first president of St. John's college, at Winchester school. From this he was removed to New college, Oxford, in 1538, and admitted fellow in 1540. He also took his degree of M. A. and six years afterwards was admitted into holy orders. He was reckoned an able divine, but was most noted for his skill in Greek and Hebrew, on which account sir Thomas White, the founder of St. John's college, encouraged him by a yearly pension of ten pounds. His adherence to the popish religion induced him to go to the university of Paris, during king Edward the Sixth's reign, where he took his degree of bachelor of divinity. On his return during Mary's reign, he held the rectory of Thenford in Northamptonshire, and became chaplain to bishop Bonner; but on the accession

[1] Wilson's Hist. of Dissenting Churches.—Funeral Sermon, by Jennings.—Prot. Diss. Magazine, vol. I.

of queen Elizabeth, according to Dodd, he suffered himself to be deprived of his spiritualities, retired to Oxford, and entered himself a commoner in Hart-hall. He had not been long here before he professed conformity to the newly-established religion, and in 1559 was appointed Hebrew professor of the foundation of Henry VIII. in which office he remained until 1569. When first appointed he built lodgings opposite Hart-hall, joining to the west-end of New college cloister, which were for some time known by the name of Neal's lodgings. During queen Elizabeth's visit to the university in 1566, he presented to her majesty, a MS. now in the British Museum, entitled "Rabbi Davidis Kimhi commentarii super Hoseam, Joellem, Amos, Abdiam, Jonam, Micheam, Nahum, Habacuc, et Sophonian; Latine redditi per Thomam Nelum, Heb. linguæ profess. Oxonii; et R. Elizabethæ inscripti." He presented also to her majesty a little book of Latin verses, containing the description of the colleges, halls, &c.; and a few days after exhibited a map of Oxford, with small views very neatly drawn with a pen by Bereblock. These views*, with the verses, were published by Hearne at the end of "Dodwell de parma equestri." The verses are in the form of a dialogue between the queen and the earl of Leicester, chancellor of the university, and are not wanting in that species of pedantic flattery so frequently offered to her majesty. Neal, however, was never a conformist in his heart, and in 1569 either resigned, or being known to be a Roman catholic, was ejected from his professorship, and then retired to the village of Cassington near Oxford, where he lived a private and studious life. Wood can trace him no further, but Dodd says that he was frequently disturbed while at Cassington on account of his religion, and being often obliged to conceal, or absent himself, went abroad. The records of Doway mention that one Thomas Neal, an ancient clergyman, who had suffered much in prison in England, arrived there June 1, 1578, and returned again to England January 7, 1580. How long he lived afterwards is uncertain. He was certainly alive in 1590, as appears by an inscription he wrote for himself to be put upon his tomb-stone in Cassington church, which also states that he was then seventy-one

* They first were engraved as borders to Aggas's map of Oxford, but are considerably different from what they appear in Hearne's edition.

years old. In the British Museum, among the royal MSS. is another MS. of his, entitled "Rabbinicæ quædam Observationes ex prædictis commentariis." Wood speaks of one of his names, of Yeate in Gloucestershire, who dying in 1590, his widow had letters of administration granted, and adds, "whether it be meant of our author I cannot justly say, because I could never learn that he was married." But nothing can be more improbable than the marriage of a man who had suffered so much for a religion that prohibits the marriage of the clergy, and who was so inveterate against the reformed religion, that we are told the fable of the Nag's-head ordination was first propagated by him.[1]

NEANDER (MICHAEL), one of the most learned men of the sixteenth century, was born at Soraw, a town in Lower Silesia, in 1525, where his father was a merchant. He received his early education under Henry Theodore, who was superintendant of the churches of the duchy of Lignitz. He then studied principally at Wittemberg, where, among other able men, he was instructed by Melanchthon, and became conspicuous for his critical acquaintance with Latin, Greek, and Hebrew, and his knowledge of the eminent authors in these respective languages. In 1549, he was invited to Northusen, an imperial town of Thuringia; and being appointed regent of the school, acquired the esteem of the senate. He was of the reformed religion, and Thomas Stangius, the last abbot of Isfeld, who was of the same sentiments, having, by the advice of Luther and Melanchthon, turned his abbey into a college, Neander was appointed regent, and taught there with great reputation for forty-five years, producing many able scholars. He died at Isfeld, May 6, 1595, in the seventieth year of his age.

From his works he appears to have deserved the high character he enjoyed during his life-time, and which some critics of modern times have revived. He was one of the very few in those days who turned their thoughts to the history of literature. His first publication was "Erotema Græcæ Linguæ, cum præfatione Philippi Melanchthonis de utilitate Græcæ linguæ," Basil, 1553, and 1565, 8vo. In a subsequent edition Neander gives a list of the works he

[1] Ath. Ox. vol. I.—Wood's Colleges and Halls, and Annals.—Dodd's Ch. Hist. vol. II.—Life prefixed to his verses by Hearne.—Gough's British Topography.

had published, or which he had projected, and among the latter was an universal history of authors, "Pandectæ variorum auctorum et scriptorum." From the sketch he had given of the proposed contents of this work, there is great reason to regret that he did not complete it; in the second edition of his "Erotemata" he has given a specimen of what he could have done, in a dissertation on ancient libraries, on books that are lost, and on the libraries of his own time which contained the most valuable MSS. and an account of the principal Greek and Latin authors, whose works have been published, with a minuteness of description which would have reflected credit on a modern bibliographer. The last edition of his "Erotemata" was edited at Leipsic in 1589, 8vo, by his disciple, John Volland. Neander's other works are, 2. "Græcæ Linguæ Tabulæ," Basil, 1564, and Wittemberg, 1581, 8vo. 3. "Linguæ Hebreæ Erotemata, cum veterum Rabbinorum testimoniis de Christo, apophthegmatibus veterum Hebræorum et notitia de Talmude, Cabbala, &c." Basil, 1556, 8vo, often reprinted. The preface to this work is on the same plan with that to the "Erotemata Græcæ Linguæ," containing notices of the most eminent Oriental scholars, the writings of the rabbins, the editions of the Bible, &c. 4. "Aristologia Pindarica Græco-Latina, et Sententiæ novem Lyricorum," Basil, 1556, 8vo, with prolegomena on the life of Pindar, the Greek games, &c. 5. "Aristologia Græco-Latina Euripidis; argumenta quoque singulis tragœdiis præmissa sunt," ibid. 1559, 4to. 6. "Anthologicum Græco-Latinum," ibid. 1556, 8vo. This is a collection of sentences from Hesiod, Theognes, and other ancient poets, with three books of similar extracts from Plato, Xenophon, Plutarch, &c. but is by no means, as some bibliographers have called it, a new edition of the Greek Anthology. 7. "Gnomonologia Græco-Latina, sive insigniores sententiæ philosophorum, poetarum, oratorum, et historicorum, ex magno Anthologio Joannis Stobæi excerptæ, et in locos supra bis centum digestæ," ibid. 1558, 8vo. 8. "Opus aureum et Scholasticum," Leipsic, 1577, or, according to Fabricius, 1575, a collection somewhat like the former, but with some entire pieces, as the poem of Coluthus on the rape of Helen, that of Tryphiodorus on the destruction of Troy, and three books of Quintus Calaber, which last are translated into Latin prose by Lawrence Rhodoman, one of Neander's pupils. 9. "Sententiæ Theologicæ selec-

tiores, Græco-Latinæ," Basil, 1557, 8vo. 10. "Catechesis parva Martini Lutheri Græco-Latina," &c. ibid. 1564 and 1567, 8vo. 11. "Loci communes Philosophici Græci," Leipsic, 1588, 8vo, a work by Volland, above-mentioned, with notes by Neander. 12. "Gnomonologia Latina ex omnibus Latinis vetustis ac probatis autoribus, recentioribus etiam aliquot, in locos communes digesta," Leipsic, 1581, and 1590, 8vo. 13. "Phraseologia Isocratis Græco-Latina," Basil, 1558, 8vo. 14. "Joannis Vollandi de re Poetica Græcorum libri quatuor, è notationibus et bibliotheca Mich. Neandri collecti," Leipsic, 1582, 1592, and 1613, 8vo. 15. "Argonautica, Thebaica, Troica, Ilias parva; poematia Græca anonymi (Laur. Rhodomani) primum edita cum argumentis a Mich. Neandro," Leipsic, 1588, 8vo. Some other works have been attributed to Neander, on less certain authority, which are mentioned by Fabricius and Baillet; and more ample information respecting him may probably be found in a work which we have not seen, a life of him by Volborth, in German, published at Gottingen in 1777. There flourished about the same time with our author, a physician of the same names, who was born in 1529, and died in 1581, whose forgotten works, however, cannot easily be mistaken for those of the learned Greek professor. [1]

NECHAM, NECKHAM, or NEQUAM (ALEXANDER), who flourished in the twelfth century, was probably born, and certainly educated at St. Alban's abbey, of which period of his life he speaks with pleasing recollection in his poem "De Laude sapientiæ Divinæ." He completed his education at Paris, and took the order of St. Augustine. He became the friend, associate, and correspondent of Peter of Blois, or Petrus Blesensis, and was afterwards abbot of Cirencester, in which office he died in 1217. He was much attached to the studious repose of the monastic life, yet he frequently travelled into Italy. His compositions are various, and, as Mr. Warton observes, crowd the department of MSS. in our public libraries. He has left numerous treatises of divinity, philosophy, and morality, and was also a poet, a philologist, and a grammarian. He wrote a tract on the mythology of the ancient poets, Esopian fables, and a system of grammar and rhetoric. Mr.

[1] Chaufepie.—Morhoff Polyhist.—Baillet.—Fabricii Bibl. Græc. et Hist.—Niceron, vol. XXX.—Saxii Onomast.

Warton, who examined his elegiac poem "De vita monastica," says it contains some finished lines; but gives the highest praise to the poem already mentioned, "De divina sapientia." [1]

NECKER (CHARLES FREDERICK), professor of civil law at Geneva, about 1724, was created a citizen of Geneva in 1726, and died there in 1760. He published "Four letters on Ecclesiastical Discipline," Utrecht, 1740; "A description of the Government of the Germanic Body," Geneva, 1742, 8vo, and a few other professional tracts. His eldest son, LOUIS NECKER, a pupil of D'Alembert's, became professor of mathematics at Geneva in 1757, but quitted that city for Paris, where he entered into partnership with the bankers Girardot and Haller, the son of the celebrated physician; and in 1762 settled at Marseilles, whence in 1791 he returned to Geneva. In 1747 he published "Theses de Electricitate," 4to, and wrote in the French Encyclopædia, the articles of Forces and Friction. There is also a solution of an algebraical problem by him in the "Memoirs des savans etrangers," in the collection of the Memoirs of the Academy of Sciences. He died about the end of the last century. [2]

NECKER (JAMES), a celebrated statesman and financier of France, brother to the preceding Louis Necker, was born at Geneva in 1732. After such an education as might qualify him for business, he was in his fifteenth year sent to Paris, where he was employed, first in the banking-house of Vernet, and then in that of Thelluson, of which last he became first cashier, and afterwards a partner. Upon the death of Thelluson he established a bank of his own, in partnership with Girardot and Haller, in which, we have just noticed, his brother had a concern. In 1776, when the French finances were in a disordered state, he was appointed director, and soon after comptroller-general of that department. Besides his reputation for financial knowledge and probity, which was now at its height, he had in the reign of Louis XV. adjusted some differences subsisting between the East India company and the crown in such a manner as to obtain, what rarely occurs in such cases, the approbation of both parties. His appointment to the comptrollership of the finances was hailed as an instance of enlargement of mind and liberality of senti-

[1] Tanner.—Warton's Hist. of Poetry. [2] Dict. Hist.

ment, and as honourable to the reign of Lewis XVI.; Necker being the first protestant since the revocation of the edict of Nantes, who had held any important place in the French administration. Of the wisdom of his plans, in this critical situation, various opinions have been entertained, which this is not the place to examine, but it seems generally agreed that his intentions were pure, and his conduct disinterested. He refused all emolument for his services, and advanced a large sum to government from his private property, which he never drew from the public funds. His administration was generally popular, but he had enemies at court, and after having filled the office of minister of finance for five years, he resigned. Previously to this he had published his "Compte Rendu," in explanation of his financial system, which was followed by a work entitled "De l'Administration des Finances." This was read and circulated with great avidity, and unhappily scattered opinions on matters of government, by which the people knew not how to profit. M. Calonne, who was his successor, made an attack, before the assembly of notables, upon the veracity of his statements. Necker drew up a reply, which he transmitted to the king, who intimated that if he would forbear making it public, he should shortly be restored to his place. This he refused, and appealed to the nation by publishing his defence, which was so displeasing to the court, that he was exiled to his country-seat at St. Ouen, at the distance of 120 miles from the capital. During his retreat he wrote his work entitled "De l'Importance des Opinions Réligieuses," in which he speaks of religion like one who felt its power operating on his own mind, and who was fully convinced of its importance both to individuals and society. Calonne, however, and Brienne, another minister, finding it impossible to lessen the deficiencies of the revenue, they resigned in their turn; and in August 1788, Necker was reinstated in his former post, to the apparent satisfaction of the court, as well as to the joy of the people; but the acclamations of the latter could not banish from his mind the difficulties with which he had to struggle. He was aware that de Calonne and the archbishop of Sens had both sunk under the public distress, and the impracticability of raising the necessary supplies; and he well knew that the evil was not diminished, and unless some expedient could be hit on to re-establish public credit, he foresaw his

own fate must be similar to that of his predecessors. His first intentions were to recal the banished members of the parliament of Paris, and to restore that body to its functions; to replenish the treasury, which he found almost empty; and to relieve the scarcity of corn under which the kingdom, and the capital in particular, then laboured. His next plan was the convocation of the states-general, which had been already promised by the king, and which, in fact, proved the immediate fore-runner of the revolution. Necker was particularly blamed for having consented that the number of members of the tiers etat should be equal to that of the nobles and clergy united, as the nobility and clergy would very naturally insist on voting by orders, while the tiers etat would contend with equal obstinacy for a plurality of voices. The consequences were therefore exactly such as had been foreseen. When the assembly of the states opened, Necker addressed them in a studied speech that pleased no party; even the tiers etat, already taught the sentiments of democracy, resented his saying that the meeting was the effect of royal favour, instead of a right. Nor was he more successful in the plan of government which he drew up, and which the king was to recommend in a speech, for this underwent so many alterations that he absented himself when it was delivered. At this time the prevalence of the democratic party was such as to induce the king to assemble troops around Paris, which measure Necker opposed, and on July 11, 1789, was therefore ordered to quit the kingdom within twenty-four hours. This he immediately obeyed, and went to Brussels. As soon as his absence was known, the populace assembled, destroyed the Bastille, and proceeded to such other outrages, that the king thought it necessary to recal Necker to appease their fury. He accordingly returned in triumph, but his triumph was short. The populace was no longer to be flattered with declamations on their rights, nor was Necker prepared to adopt the sentiments of the democratic leaders, while it became now his duty to propose financial expedients that were obnoxious to the people. He that had just before been hailed as the friend of the people, was now considered as an aristocrat, and his personal safety was endangered. In this dilemma he desired to resign, offering to leave, as pledges for his integrity, the money which he had advanced to government, viz. about 80,000*l.* sterling, and his house and furniture.

His resignation being accepted, he left Paris, and in his retreat he was more than once insulted by the very people who, but a few months before, had considered him as their saviour. Gibbon, who passed four days with him at this period, says, "I could have wished to have exhibited him as a warning to any aspiring youth possessed with the demon of ambition. With all the means of private happiness in his power, he is the most miserable of human beings; the past, the present, and the future, are equally odious to him. When I suggested some domestic amusements, he answered, with a deep tone of despair, 'in the state in which I am, I can feel nothing but the blast which has overthrown me.'" Shortly after this, his mind was diverted from public disappointment by the more poignant grief of domestic calamity; his wife died, after a long illness, in which he had attended her with the most affectionate assiduity. He now had recourse to his favourite occupation of writing, and several works of different kinds were the product of his solitary hours. His principal pieces are entitled "Sur l'Administration de M. Necker, par lui-même;" "Réflections," &c. which were intended to benefit the king during his captivity and trial; "Du Pouvoir Exécutif," being an essay that contained his own ideas on the executive part of government; "Dernières Vuës de Politiques, et de Finance," of which the chief object was to discuss what was the best form of government France was capable of receiving. Besides these, he published a "Course of Religious Morality," and a novel, written at the suggestion of his daughter, entitled "The fatal Consequences of a single Fault." Though deprived of three-fourths of his fortune, he had sufficient for all his wants, and also to indulge his benevolent disposition. He had been placed on the list of emigrants, but the directory unanimously erased his name, and when the French army entered Swisserland, he was treated by the generals with every mark of respect. His talents and conduct have been alike the subject of dispute, and perhaps the time is not yet come when the latter can be fully understood. It is well known that all who suffered by the revolution blamed Necker as a principal cause of that event; but it may be questioned whether any talents, guided by the utmost probity and wisdom, could have averted the evils that had been prepared by so long a course of infatuation. Necker passed the latter years of his life in the rational pursuits of

a philosopher and a man of sound judgment and true taste. His only daughter, who married the baron de Stael, ambassador from Sweden to France, and who has made herself known to the literary world by several publications, published some "Memoirs of the Character and Private Life of her Father," written in a high style of panegyric.[1]

NEEDHAM (JOHN TUBERVILLE), a philosopher and divine of the Roman catholic persuasion, was born at London Sept. 10, 1713. His father possessed a considerable patrimony at Hilston, in the county of Monmouth, being of the younger or catholic branch of the Needham family, but died young, leaving only a small fortune to his four children. Our author, his eldest son, studied in the English college of Douay, where he took orders, and taught rhetoric for several years, but was particularly distinguished for his knowledge of experimental philosophy.

In 1740 he was employed by his superiors on a mission to England, and had the direction of the school erected at Twyford, near Winchester, for the education of the Roman catholic youth. In 1744 he was appointed professor of philosophy in the English college at Lisbon, where, on account of his bad health, he remained only fifteen months. After his return he passed several years at London and Paris, chiefly employed in microscopical observations, and in other branches of experimental philosophy. The results of these observations and experiments were published in the Philosophical Transactions of the Royal Society of London in 1749, and in a volume in 12mo. at Paris in 1750; and an account of them was also given by Buffon, in the first volumes of his natural history. There was an intimate connection subsisted between Mr. Needham and this illustrious French naturalist: they made their experiments and observations together; though the results and systems which they deduced from the same objects and operations were totally different.

Mr. Needham was elected a member of the royal society of London in 1746, and of the society of antiquaries some time after. From 1751 to 1767 he was chiefly employed as a travelling tutor to several English and Irish noblemen. He then retired from this wandering life to the English seminary at Paris, and in 1768 was chosen by the royal academy of sciences in that city a corresponding member.

[1] Annual Register.—Adolphus's Mem. of the French Revolution.—Sketch in Rees's Cyclopædia, &c. &c. &c.

When the regency of the Austrian Netherlands, for the revival of philosophy and literature in that country, formed the project of an imperial academy, which was preceded by the erection of a small literary society to prepare the way for its execution, Mr. Needham was invited to Brussels, and was appointed successively chief director of both these foundations; an appointment which he held, together with some ecclesiastical preferments in the Low Countries, till his death, which happened December the 30th, 1781. The abbé Mann, from whose account of Mr. Needham we derive the above particulars, says, that "his piety, temperance, and purity of manners, were eminent; his attachment to the doctrines and duties of Christianity was inviolable. His zealous opposition to modern infidels was indefatigable, and even passionate. His probity was untainted. He was incapable of every species of duplicity: his beneficence was universal, and his unsuspicious candour rendered him often a dupe to perfidy." The same writer, however, adds, that "his pen was neither remarkable for fecundity nor method; his writings are rather the great lines of a subject expressed with energy, and thrown upon paper in a hurry, than finished treatises."

Mr. Needham's papers inserted in the Philosophical Transactions were, 1. Account of chalky tubulous concretions, called Malm; vol. XLII. 2. Miscroscopical observations on Worms in Smutty Corn; vol. XLII. 3. Electrical Experiments lately made at Paris; vol. XLIV. 4. Account of M. Buffon's Mirror, which burns at 66 feet; ibid. 5. Observations upon the generation, composition, and decomposition of Animal and Vegetable substances; vol. XLV. 6. On the Discovery of Asbestos in France; vol. LI. His works printed at Paris, in French, are, 1. "New Microscopical Discoveries," 1745. 2. "The same enlarged," 1750. 3. "On Microscopical, and the Generation of Organized Bodies," 1769, 2 vols. Besides these he had a considerable share in the controversy that was carried on about sixty years ago at Paris and Rome respecting the origin of the Chinese. He had seen a famous bust at Turin, on the breast and forehead of which several characters were visible, which some antiquaries supposed to be Egyptian. Mr. Needham having compared them with the characters of a Chinese dictionary in the Vatican, printed at Pekin, in 26 vols. (entitled Ching Zu Tung) perceived a striking resemblance between the two. He drew from this resem-

blance an argument in favour of the opinion of the late De Guignes (see DE GUIGNES), concerning the origin of the Egyptians, Phenicians, and Chinese, or rather concerning the descent of the latter from the former, and pronounced, without hesitation, that the bust was Egyptian. The process of this discovery, or rather opinion, he published in 1761, in a pamphlet entitled "De Inscriptione quadam Ægyptiaca Taurini inventa, et characteribus Ægyptiis olim et Sinis communibus exarata; idolo cuidam antiquo in regia universitate servato, ad utrasque academias, Londinensem et Parisiensem, rerum antiquarum investigationi præpositas, data Epistola," 8vo. Several others subscribed to this opinion, but it is more generally thought that the conclusion respecting the descent of the Chinese from the Egyptians does not follow from the premises. The very candid and fair manner, however, in which Mr. Needham proceeded in his comparison of the characters on the bust with those in the dictionary, was acknowledged in an attestation very honourable to his probity, signed by several of the literati at Rome, and by two of our countrymen then resident there, sir Richard Lyttelton and the late duke of Grafton.[1]

NEEDHAM, or NEDHAM (MARCHAMONT), an English political writer, and a model of political prostitutes, was born at Burford, in Oxfordshire, in August 1620. His mother was daughter to an inn-keeper at Burford, and married to Mr. Marchamont Needham, an Oxford student. He died in 1621, and Mrs. Marchamont, his mother, the next year re-married with Christopher Glynn, vicar of Burford, and master of the free-school there. This gentleman, perceiving his step-son to have very pregnant parts, took him under his own tuition; and, at the age of fourteen, he was sent to All-Souls college. Here, being made one of the choristers, he continued till 1637; when taking the degree of B. A. which was inconsistent with his chorister's place, he retired to St. Mary's Hall, and in 1640 became third under-master of Merchant Taylors' School. This, however, he resigned in 1642, and his next employment was that of a writer to an attorney in Gray's Inn, but this too he soon quitted, and commenced his political career in a weekly paper under the title of "Mercurius

[1] Life by the abbé Mann, in the Memoirs of the Royal Academy of Sciences at Brussels, in Month. Rev. vol. LXX.—Hutton's Dict.

Britannicus," on the side of parliament. This procured him popularity, apparently without respect, as he was familiarly known among the populace by the name of captain Needham, of Gray's Inn. In this publication he pretended to communicate "the affairs of Great Britain, for the better information of the people." It began about the middle of August 1643, and came out on Mondays in one sheet, to the latter end of 1646, or beginning of 1647. Perhaps our author might take the title from a tragi-comedy called "Mercurius Britannicus, or the English Intelligencer," reprinted in 1641, in 4to, written by Richard Brathwayte.

About this time he studied physic, and, in 1645, began to practise; by which, and his political writings, he contrived to subsist, until, in consequence of some affront, he suddenly left his party; and, obtaining the favour of a royalist, was introduced into the king's presence at Hampton-court in 1647, and, asking pardon upon his knees, readily obtained it. Being now admitted to the king's favour, he wrote soon after another paper, entitled "Mercurius Pragmaticus;" which being equally witty with the former, as satirical against the presbyterians, and full of loyalty, made him known and admired by the wits of that side. These papers professed to "communicate intelligence from all, touching all affairs, designs, humours, and conditions, throughout the kingdom, especially from Westminster and the head quarters." There were two parts of them, and they came out weekly, in one sheet 4to. The first part commenced Sept. 14, 1647, and ended Jan. 9, 1648. The other part, which was entitled, "Mercurius Pragmaticus for king Charles II." &c. began April 24, 1649, but quickly ended.

Having now rendered himself obnoxious to the popular party, he found it necessary to leave London, and for a time lay concealed at the house of Dr. Peter Heylin, at Minster-Lovel, near Burford; till, at length being discovered, he was imprisoned in Newgate, and would probably have been executed, had not Lenthal, the speaker of the house of commons, who knew him and his relations well, and Bradshaw, president of the high court of justice, obtained his pardon. Thinking his talents useful, and caring little whom they employed, they made such promises as easily induced him to write on the side of the independents. Needham had no scruples as to principle,

and after accepting their offers, immediately published a third weekly paper, called "Mercurius Politicus," which came out every Wednesday, in two sheets, 4to, commencing with the 9th of June 1649, and ending with 6th of June 1650, which being Thursday, he began again with Number I. from Thursday, June 6, to Thursday, June 13, 1650, beginning, "Why should not the commonwealth have a fool, as well as the king had," &c. This paper, which contained many discourses against monarchy, and in behalf of a free state, at least, before Cromwell was made protector, was carried on without any interruption till about the middle of April 1660, when it was prohibited by an order of the council of state, and Needham fled the kingdom, justly dreading what never was inflicted on him; for after the restoration, by means of a hired courtier of as little principle as himself, he obtained his pardon under the great seal. After this he practised physic, chiefly among the dissenters, and contrived to support himself, and keep up his fame for scurrility by some controversies with the faculty, until his death, which happened suddenly in 1678.

Needham's character may be gathered from the preceding short account. He had natural parts, not much improved by education, and wrote in that coarse and vulgar style of obloquy, which was suited to his readers, and, as we have seen in our own times, will find readers enough to reward the grossest prostitution of talents. Besides the "Mercuries" already mentioned, he published a great number of other things, the titles of which are worth transcribing, as a specimen of the style in which political controversy was then carried on: 1. "A Check to the Checker of Britannicus," &c. 1624; 2. A sharp libel against his Majesty's late message for Peace, anno 1645; in answer to which was published "The Refusers of Peace inexcusable, by his Majesty's command," 1645; one sheet 4to. 3. "A Hue and Cry after the King, written after the King's Defeat at Naseby, in 1645." 4. "The Case of the Kingdom, stated according to the proper interests of the several parties engaged," &c.: The third edition in 1647. 5. "The Levellers levelled; or the Independents' Conspiracy to root out Monarchy, an interlude," 1647. 6. "A Plea for the King and Kingdom, by way of answer to a late Remonstrance of the Army," 1648. 7. "Digitus Dei; or God's justice upon treachery and treason, exemplified in the Life and Death of the late James duke of Hamilton,"

&c. 1649. 8. The year before came out a book entitled "The manifold Practices and Attempts of the Hamiltons, &c. to get the Crown of Scotland," 1648, probably written by Needham, as the whole of it is contained in the "Digitus Dei." 9. "The Public Intelligencer," &c.; these came out weekly on Monday, but contained mostly the same matter that was in the "Political Mercuries." 10. "The Case of the Commonwealth of England stated," &c. 1649. 11. "Discourse of the excellency of a Free State above Kingly Government," 1650, published with the former, and reprinted in 1768, by Richard Baron, a politician of the republican stamp. 12. "An Appendix added out of Claudius Salmasius's Defensio Regis, and Mr. Hobbes's de corpore politico." 13. "Trial of Mr. John Goodwin, at the bar of religion and right reason," &c. 1657. In reply to this, Goodwin took occasion, in a piece entitled "The Triumviri," to characterize our author as having a foul mouth, which Satan hath opened, &c. 1658. 15. "Interest will not lye, &c. in refutation of 'The Interest of England stated," 1659. 14. "The moderate Informer, &c. communicating the most remarkable transactions, both civil and military, in the Commonwealth of England," &c. It commences with the 12th of May 1659, but was not carried on above two or three weeks. Needham, it seems, was dismissed from his place of writing the weekly news, in the time of Richard, by the influence of the Presbyterians, and John Can put in his room; yet, in spite of opposition, he carried on the writing of his "Mercuries." 16. "News from Brussels, &c. in a Letter dated 10 March, 1659;" but said to be written by our author against Charles II. and his court, and conveyed to the press by Praise-God Barebones. It was answered about a week after, in "The late News, or Message from Brussels unmasked." 17. "A short History of the English Rebellion completed, in verse," 1661; a collection of all such verses as he had printed before each of his "Mercurii Pragmatici." To it he prefixed "The true Character of a rigid Presbyter;" and added the coat of arms of sir John Presbyter: but the character was not of his writing. It was reprinted in 1680, 4to. 18. "Discourse concerning Schools and School-masters," 1663. 19. "Medela Medicinæ," &c. 1665; answered by two doctors of that faculty, fellows of the college of physicians, viz. John Twisden, in his "Medicina veterum vindicata," &c. and Robert Sprackling, in his "Medela Igno-

rantiæ." 20. "An epistolary Discourse" before "Medicina Instaurata, &c. by Edward Bolnest, M. D." 1665. 21. "A Pacquet of Advices and Animadversions, &c. occasioned by a Letter from a person of quality to his friend in the country, written by lord Shaftesbury," 1676. 22. "A second Pacquet of Advices, &c. in answer to some Considerations upon the Question whether the Parliament be dissolved by its Prorogation for Fifteen Months?" and another, entitled "The Long Parliament dissolved," written by Denzil lord Holles, but owned by his chaplain, a nonconformist, named Carey, or Carew, who was committed prisoner to the Tower of London in the beginning of February, 1676. 23. "A Letter from a person newly chosen to sit in this Parliament, to a Bencher in the Temple," &c. 24. "A Narrative of the cause and manner of the Imprisonment of the Lords now close prisoners in the Tower of London." Needham is said to have been encouraged to write these two Pacquets by lord Danby. 25. "Christianissimus Christianandus; or Reasons for the Reduction of France to a more Christian state in Europe," 1678. 26. "A Preface to 'A new idea of the Practice of Physic, written by Francis de la Boe Sylvius,'" 1675.

Our author also translated into English, Selden's "Mare Clausum," printed in 1652, or thereabouts, in folio; in which he foisted the name of commonwealth, instead of the kings of England, and suppressed the dedication to the king. He also added an appendix to it, concerning the sovereignty of the kings of Great Britain on the sea, entitled "Additional Evidences," which he procured, as it is thought, of president Bradshaw. He also made comments and glosses on the book; but after the restoration the copy was corrected, and restored by J. H. gent. (James Howell), and printed in 1662, folio.[1]

NEEFS (PETER), a celebrated painter of architecture, was born, as is supposed, at Antwerp, in 1570, and was a disciple of Henry Stenwyck. His favourite objects were views of the interior of churches, convents, splendid halls, &c. Of these he described the rich decorations, and every member of the architecture, with uncommon neatness of pencilling, but with such attention to the most minute parts, as must have required a vast deal of patience, and has indeed in some cases made them objects of wonder

[1] Ath. Ox. vol. II.

rather than of imitation. The columns, capitals, or the ornamental paintings of the churches he represents, are all marked with the utmost precision, and finished with an exquisite touch, and a light clean pencil. It is said, however, that he sometimes took liberties with the originals by introducing objects that he thought improved them to the eye. This was making a pleasing picture, but was a violation of truth. As he designed figures but indifferently, other artists assisted him in these, particularly Velvet Breughel and Teniers. He did in 1651, aged eighty-one, leaving a son, called The Young, who painted the same subjects, but with inferior skill.[1]

NEER (ARNOLD VANDER), a landscape painter, was born at Amsterdam in 1619, and is well known to the connoisseurs in painting, by a peculiarity of style, and also by the handling and transparence of his landscapes. His subjects are views of villages, or the huts of fishermen, on the banks of rivers and canals, by moon-light, generally finished with a remarkable neatness of pencilling. His touch is extremely light, free, and clean, and his imitation of nature true; particularly in the lustre of his skies about the moon, and the reflection of the beams of that luminary on the surface of the water. His figures are usually well designed, and their actions and attitudes are well adapted to their employments and occupations. In all parts of Europe his pictures are still in good esteem, but are seldom found uninjured, owing to the simplicity of his manner, and his painting very thin. This artist died in 1683, leaving a son, EGLON HENDRICK VANDER NEER, who was born at Amsterdam in 1643. He was at first a pupil to his father, and afterwards of Jacob Vanloo. He had an extensive talent, and executed subjects drawn from various branches of the art, with an equal degree of merit. His portraits, in large and small, are well coloured, and touched with spirit and delicacy; in history he designed with correctness, and composed with ingenuity; his conversations have the manner, the breadth, and the finish, of Terburg; his landscape is varied and well chosen, but too much loaded, and too anxiously discriminated in the fore-grounds. The portrait of this artist, painted by himself, and inscribed "Eglon Hendric Vander Neer f. 1696," has a place in the gallery of Florence. He died in 1703, aged sixty.[2]

[1] D'Argenville, vol. III.—Deschamps, vol. I.—Pilkington.
[2] D'Argenville, vol. III.—Deschamps, vol. III.—Pilkington, by Fuseli.

NEERCASSEL (JOHN DE), a celebrated bishop of the catholics in Holland, known by the title of bishop of Castoria, was born at Gorcum in 1626. He entered the congregation of the oratory at Paris, and, having finished his plan of education there, went to be professor of philosophy at Saumur, then of divinity at Mechlin, and was afterwards archdeacon of Utrecht, and apostolical provincial. James de la Torre, archbishop of Utrecht, being dead, M. de Neercassel was elected in his place by the chapter of that city; but, Alexander VII. preferring M. Catz, dean of the chapter of Harlem, they agreed between them, as a means to preserve peace, that M. Catz should govern the diocese of Harlem under the title of archbishop of Philippi, and M. de Neercassel that of Utrecht, under that of bishop of Castoria. This agreement being approved by the nuncio of Brussels, they were both consecrated in the same day at Cologn, September 9, 1662; but, M. Catz dying a year after, M. de Neercassel remained sole bishop of all the catholics in Holland, of which there were above four hundred thousand. He governed them with great prudence, and, after having discharged the duties of his office in the most exemplary manner, died June 8, 1686, aged sixty, in consequence of the fatigues attending the visitation of his churches. This prelate left three tracts in Latin, the first "On reading of the Holy Scriptures;" to which he has added a dissertation "On the Interpretation of Scripture;" the second "On the worship of the Saints and the Holy Virgin;" the third, entitled "Amor Pœnitens." This last is a treatise on the necessity of the love of God in the sacrament of penitence. The two first have been translated into French by M. le Roy, abbot of Haute-Fontaine, 2 vols. 8vo, and the third by Peter Gilbert, a Parisian, 1741, 3 vols. 12mo. The best Latin edition of "Amor Pœnitens" is that of 1684, 2 vols. 8vo; the second part of the Appendix, which is in this edition, was written by M. Arnauld, and only approved by M. de Neercassel. The above three tracts having some expressions which were thought to favour the errors of Jansenius, an attempt was made to get the "Amor Pœnitens" condemned at Rome; but pope Innocent XI. to whom the application was addressed, declared that "the book contained sound doctrine, and the author was a holy man."[1]

[1] Moreri.—Dict. Hist.—Foppen Bibl. Belg.

NELSON (HORATIO), one of the bravest, and the most successful naval commander that ever appeared in the world, the fourth son of the rev. Edmund Nelson, rector of Burnham-Thorpe, in the county of Norfolk, was born in the parsonage-house of that parish, September 29, 1758. His father's progenitors were originally settled at Hilsborough, where, in addition to a small hereditary estate, they possessed the patronage of the living, which our hero's grandfather enjoyed for several years. His father married, in May 1749, Catherine, daughter of Maurice Suckling, D. D. prebendary of Westminster, whose grandmother had been sister to sir Robert Walpole, earl of Orford. By this lady he had eight sons and three daughters. Horatio, so called after the late earl of Orford, was placed at the high-school of Norwich, whence he was removed to North-Walsham, both within the precincts of his native county. In his twelfth year, the dispute having taken place between the courts of St. James's and Madrid, relative to the possession of the Falkland Islands, an armament was immediately ordered, and captain Maurice Suckling, his maternal uncle, having obtained a ship, young Nelson was, at his own earnest request, placed on his quarter-deck as a midshipman, on board the Raisonable, of 64 guns. But in consequence of the dispute being terminated, and capt. Suckling being appointed to a guard-ship in the Medway, Nelson was sent a voyage to the West Indies, and on his return he was received by his uncle on board the Triumph, then lying at Chatham, in the month of July 1772. It was observed, however, that although his voyage to the East Indies had given him a good practical knowledge of seamanship, he had acquired an absolute horror of the royal navy; and it was with some difficulty that captain Suckling was enabled to reconcile him to the service; but an inherent ardour, coupled with an unabating spirit of enterprize, and utter scorn of danger, made him at length ambitious to partake in every scene where knowledge was to be obtained or glory earned.

An opportunity of this kind soon presented itself, and appeared admirably calculated to satiate that romantic taste for adventure which, from the earliest periods of his life, seemed at once to fill and to agitate the bosom of our youthful hero.—When captain Phipps, afterwards lord Mulgrave, sailed June 2d, 1773, towards the North Pole, on board the Racehorse, captain Lutwidge commanded another

bomb-vessel called the Carcass, both of which had been fitted out on purpose to ascertain to what degree of latitude it was possible to penetrate. On board the latter of these vessels Mr. Nelson was admitted with great difficulty, and in consequence of his own pressing solicitation, in the humble capacity of a cockswain; for, in consequence of an order from the admiralty, boys were not permitted to be received on board.

After passing Shetland, they came in sight of Spitsbergen, and afterwards proceeded to Moffen Island, beyond which they discovered seven other isles, situate in 81 deg. 21 min. When they had sailed a little further North, they became suddenly fast wedged in the ice, on the 31st of July; so that the passage by which the ships had entered was suddenly and completely blocked up, while a strong current set in to the Eastward. In this critical situation they remained five whole days, during which period their destruction appeared inevitable; but the young hero, instead of being depressed, actuated by that filial love, and passion for enterprize, which were ever uppermost in his breast, ventured on the ice during a fine moon-light, with another daring ship-mate, and went in pursuit of a bear, but failed in the attempt, after being brought into the most imminent danger. On being interrogated somewhat roughly by his commander, as to what motive he could have for hunting a bear, he replied, "That he wished to obtain the skin for his father."

Soon after his return, his uncle recommended him to captain Farmer of the Seahorse, of 20 guns, then going to India, in a squadron under sir Edward Hughes. In this ship he was rated as a midshipman; but in India he caught one of those malignant diseases so frequently fatal to European habits, which totally deprived him of the use of his limbs, and nearly brought him to the grave.

On the 8th of April 1777, he passed the usual examination before the board for the rank of lieutenant; and on the subsequent day received his commission as second of the Lowestoffe, of 32 guns. In this vessel he cruised against the Americans, and happening to capture a letter of marque belonging to the Colonies, then in a state of insurrection, the first lieutenant proved unable to take possession of her, in consequence of a most tremendous sea, that seemed to interdict all approach. The captain, piqued at this circumstance, and desirous

of effecting the object of his wishes, inquired "Whether he had not an officer capable of boarding the prize?" On hearing this, lieutenant Nelson immediately jumped into the boat, and told the master, who wished to have anticipated him, "That if he came back without success it would be his turn."

In 1778 he was appointed to the Bristol, and rose by seniority to be first lieutenant. In the course of the succeeding year (June 11, 1779,) he obtained the rank of post-captain, on which occasion he was appointed to the command of the Hinchinbroke. Having sailed in this vessel for the West Indies, he repaired to Port Royal in the island of Jamaica; and an attack upon that island being expected, on the part of count D'Estaing's fleet and army, Nelson was intrusted, both by the admiral and general, with the command of the batteries at Port-Royal, the most important post in the whole island. A plan was next formed for taking fort San Juan, on the river St. John, in the gulf of Mexico; and captain Nelson was appointed to the command of the naval department. His business was to have ended when he had convoyed the forces, about 500 men, from Jamaica to the Spanish main; but it was found, that not a man of the whole party had ever been up the river: he therefore, with his usual intrepidity, quitted his ship, and superintended the transporting of the troops, in boats, 100 miles up a river which, since the time of the Buccaneers, none but Spaniards had ever navigated. Of all the services in which he had been engaged, this was the most perilous. It was the latter end of the dry season: the river was low, full of shoals, and sandy beaches; and the men were often obliged to quit the boats, and drag them through shallow channels, in which the natives went before to explore. This labour, and that of forcing the rapids, were chiefly sustained by the sailors, who, for seven or eight hours during the day, were exposed to a burning sun, and at night to heavy dews. On the 9th of April they arrived at a small island, called St. Bartholomew, which commanded the river in a rapid and difficult part, and was defended by a battery mounting nine or ten swivels. Nelson, putting himself at the head of a few sailors, leaped on the beach, and captain Despard, since executed for high treason, having gallantly supported him, they defeated the Spaniards with their own guns. Two days afterwards, having come in sight of the castle of San Juan, they

began to besiege it on the 13th, and it surrendered on the 24th. But all that this victory procured them was a cessation from toil: no supplies were found, and the castle itself was worse than a prison. The hovels, which were used as an hospital, were surrounded with putrid hides; and when orders were obtained from the commander in chief to build one, the sickness arising from the climate had become so general, that there were no hands to work at it. The rains continued, with few intervals, from April to October, when they abandoned their conquest; and it was then reckoned that of 1800 who were sent to different posts upon this scheme, only 380 returned. Nelson narrowly escaped. His advice had been to carry the castle by assault; instead of which, eleven days were spent in the formalities of a siege. He returned before its surrender, exhausted with fatigue, and suffering under a dysentery, by which his health became visibly impaired; but he fortunately received an appointment to the Janus of 44 guns, in which he reached Jamaica in such a state of sickness, that although much was done to remove it, he was soon compelled to return to England, in the Lion, commanded by the hon. William Cornwallis, through whose attention a complete recovery was effected.

In August 1781, captain Nelson was appointed to the command of the Albemarle of 28 guns, and sent into the North seas. During this voyage he gained a considerable knowledge of the Danish coast, and its soundings, which afterwards proved of great importance to his country. On his return he was ordered to Quebec with a convoy, under the command of captain Thomas Pringle. From Quebec he sailed with a convoy to New York, in October 1782, where he joined the fleet under sir Samuel Hood, and became acquainted with prince William-Henry, now duke of Clarence, who was at that time serving as a midshipman in the Barfleur. His highness, after a description, rather ludicrous, of his dress and manner, said, that even at this time there was something irresistibly pleasing in his address and conversation, and an enthusiasm, when speaking on professional subjects, which shewed that he was no common being. In November, captain Nelson sailed with sir Samuel Hood to the West Indies, where he continued actively employed till the peace.

After his arrival in England, in 1783, he went on a trip to France, but returned in the spring of 1784, and was

appointed to the command of the Boreas frigate of 28 guns, ordered to the Leeward Islands. While here, he showed the utmost zeal and activity in protecting the commerce of Great Britain, at that time menaced by a misunderstanding with the Americans, respecting their right to trade with the West India Islands. His conduct on this occasion occupies a considerable space in the work from which we borrow our information, but may be omitted without injury in a sketch that must necessarily be confined to his greater actions. It is to be regretted, however, that his services on this occasion were overlooked and neglected, for which he harboured a resentment that soon after appeared.

From July 1786, till June 1787, captain Nelson continued at the Leeward Islands, when at length he sailed for England. He had, during his stay in this quarter of the world, became acquainted with Mrs. Nisbet, the widow of Dr. Nisbet of the island of Nevis, then only in her eighteenth year, and married her on the 11th of March 1787, prince William-Henry standing father on the occasion. On his return to England, the Boreas frigate was for nearly five months kept at the Nore, as a slop and receiving ship; a circumstance that roused the indignation of its commander, and without scarcely ever quitting the ship, he was observed to carry on the duty with a strict but sullen attention. When orders were received for his ship to be paid off at Sheerness, he expressed his joy to the senior officer in the Medway, saying, "It is my determination never again to set my foot on board a king's ship. Immediately after my arrival in town, I shall wait on the first lord of the admiralty, and resign my commission." The officer, finding it in vain to reason with him against this resolution in the present state of his feelings, used his secret interference with the first lord of the admiralty to save Nelson from taking a step so injurious to himself, and which would ultimately have been so mischievous to his country. Lord Howe took the hint, sent for captain Nelson, and having had a long conversation with him, desired that he might, on the first levee-day, have the honour of presenting him to his majesty. This was a wise measure, for he was most graciously received at court, and his resentment was effectually removed. He now retired, to enjoy the pleasures of domestic happiness at the parsonage-house at Burnham Thorpe, which his father gave him as a place of residence. But the affair of the American captures was

not terminated, he had, while amusing himself in his little farm, a notification that he was again to be sued for damages to the amount of 20,000*l.* This circumstance, as unexpected as it was unjust, excited his astonishment and indignation. "This affront," he exclaimed, "I did not deserve; but I will no longer be trifled with. I will write immediately to the Treasury, and if government will not support me, I am resolved to leave the country." He accordingly informed the treasury, that unless a satisfactory answer were sent to him by return of post, he would immediately take refuge in France. An answer, however, was returned by Mr. (now the right hon.) George Rose, that he would assuredly be supported.

On the commencement of the late eventful war, he was delighted with the appointment to the Agamemnon of 64 guns, bestowed on him in Jan. 1793, and was very soon after placed under the orders of lord Hood, then appointed to command in the Mediterranean, who always placed such confidence in captain Nelson, as manifested the high opinion which he entertained not only of his courage, but of his talents and ability to execute the arduous services with which he was entrusted. If batteries were to be attacked, if ships were to be cut out of their harbours, if the hazardous landing of troops was to be effected, or difficult passages to be explored, we invariably find Nelson foremost on the occasion, with his brave officers, and the gallant crew of the Agamemnon. During the time that Nelson had the command of the Agamemnon, and previously to the commencement of hostilities with Spain, he put into Cadiz to water; and on beholding the Spanish fleet, exclaimed, "These ships are certainly the finest in the world. Thank God! the Spaniards cannot build men, as they do ships!" It was observed in the Mediterranean, that before captain Nelson quitted his old ship, he had not only fairly worn her out, there not being a mast, yard, sail, nor any part of the rigging, but was obliged to be repaired, the whole being cut to pieces with shot, but had exhausted himself and his ship's company. At Toulon, and the celebrated victories achieved at Bastia and Calvi, lord Hood bore ample testimony to the skill and unremitting exertions of captain Nelson, "which," said his lordship, "I cannot sufficiently applaud." During the memorable siege of Bastia, he superintended the disembarkation of the troops and stores, and commanded a brigade of seamen,

who served on shore at the batteries. Lord Hood had submitted to general Dundas, and afterwards to his successor D'Aubent, a plan for the reduction of Bastia; but he could obtain only a few artillery-men, and began the siege with less than 1200 soldiers, artillery-men, and marines, and 250 sailors. With these, which Nelson said were "few, but of the right sort," a landing was effected on the 4th of April, under colonel Villetes and Nelson, who had obtained from the army the title of brigadier. The sailors dragged the guns up the heights, which was a work that could probably have been accomplished only by British seamen, and the soldiers behaved with the same spirit. The siege continued nearly seven weeks, and on the 19th of May a treaty of capitulation was begun; and 1000 regulars, 1500 national guards, and a large body of national troops, laid down their arms to 1000 soldiers and marines, and 200 seamen. The siege of Calvi was carried on by general Stuart and Nelson had less responsibility here than at Bastia, but the business was equally arduous. "I trust," said he to lord Hood, "it will not be forgotten, that twenty-five pieces of cannon have been dragged to the different batteries, and mounted, and all, but three, fought, by seamen." It was at this siege of Calvi, that he lost an eye, and yet his name did not appear, in the Gazette, among the wounded. Of this neglect he could not help complaining; and on one occasion said, "they have not done me justice, but never mind: I'll have a *Gazette of my own*;" and on another occasion, with a more direct attempt to prophesy, he wrote to Mrs. Nelson, "One day or other I will have a *long Gazette to myself*. I feel that such an opportunity will be given me. I cannot, if I am in the field of glory, be kept out of sight."

During the month of December 1796, being now raised to the rank of commodore by sir John Jervis, he hoisted his broad pendant on board La Minerve frigate, captain George Cockburne, and was dispatched with that ship and La Blanche to Porto Ferrajo, to bring the naval stores left there to Gibraltar; and on his passage thither captured a Spanish frigate, La Sabina, of 40 guns and 286 men. In this action the captured ship had 164 men killed and wounded, and lost the mizen, main, and fore-masts; and La Minerve had seven men killed, 34 wounded, and all her masts shot through. Commodore Nelson's letter, on this occasion, to the admiral, sir John Jervis, has been justly

regarded as a noble example of a generous and modest spirit, for he assumes no merit to himself, but gives all to the captain, his officers, and crew.

In Feb. 1797, he fell in with the Spanish fleet, but was enabled to escape from them and join admiral sir John Jervis off Cape St. Vincent, on the 13th of that month, in time to communicate intelligence relative to the state and force of the Spanish fleet, and to shift his pendant on board his former ship, the Captain, 74 guns. Before sunset, the signal was made to prepare for action. At daybreak, the enemy were in sight. The British force consisted of two ships of 100 guns each, two of 98, two of 90, eight of 74, and one of 64, with four frigates, a sloop, and a cutter. The Spaniards had one ship of 136 guns, six of 112 guns each, two of 84, and eighteen of 74 guns, with ten frigates. The disproportion was very great, but sir John Jervis, following the new system of naval tactics, determined to break the line of the enemy; and before the Spanish admiral could form a regular order of battle, of which he seemed very desirous, sir John, by carrying a press of sail, came up with them, passed through the fleet, then tacked, and thus cut off nine of their ships from the main body. These, in their turn, attempted to form on their larboard tack, either with a design of passing through the British line, or to the leeward of it, and thus rejoining their friends. One of the nine only succeeded; the others were so warmly received, that they took to flight, and did not appear in action till the close. The admiral was now enabled to direct his whole attention to the enemy's main body, still superior to his whole fleet. He made signal to tack in succession. Nelson, whose station was in the rear of the British line, perceiving that the Spanish fleet was bearing up before the wind, with an intention of forming their line, joining their separated ships, or flying; determined to prevent either of these schemes from taking effect, and accordingly, without a moment's hesitation, disobeyed the signal, and ordered his ship to be wore. This at once brought him into action with seven of the largest ships of the enemy's fleet, among which were the Santissima of 136 guns, and two others of 112. Captain Trowbridge, in the Culloden, nobly supported him; and the Blenheim, captain Frederick, came to their assistance. The Salvador del Mundo and the San Isidore dropped astern, and were fired into by the Excellent, captain Collingwood, to whom

the latter struck. "But Collingwood," says Nelson, "disdaining the parade of taking possession of beaten enemies, most gallantly pushed up with every sail set, to save his old friend and mess-mate, who was to all appearance in a very critical situation." The Captain was at this moment fired upon by three first rates, and the San Nicholas and a 1.74 were within pistol-shot. The Blenheim was a-head, and the Culloden crippled a-stern. Collingwood ranged, passed within ten feet of the San Nicholas, and giving her a most tremendous broadside, pushed on for the Santissima Trinidad. At this time the Captain had lost her fore-topmast, had not a sail, shroud, or rope left, her wheel was shot away, and thus left incapable of farther service in the line or the chase; her noble commander, Nelson, instantly resolved on a bold and decisive measure, and determined, whatever might be the event, to attempt his opponent sword in hand; and directed captain Miller to put the helm a-star-board, and the boarders were summoned. This gentleman, the commodore's captain, (who was afterwards in the battle of the Nile, where he gained great honour, and was slain in the Theseus, under sir Sidney Smith), so judiciously directed the course of his ship, that he laid her aboard the star-board quarter of the Spanish 84; her sprit-sail-yard passing over the enemy's poop, and hooking in her mizen shrouds: when the word to board being given, the officers and seamen, destined for this perilous duty, headed by lieutenant (now sir Edward) Berry (who was afterwards lord Nelson's captain in the Vanguard, in the battle of the Nile), together with the detachment of the 69th regiment, commanded by lieutenant Pearson, then doing duty on board the Captain, passed with rapidity on board the enemy's ship, and in a short time the San Nicholas was in possession of her intrepid assailants. The commodore's ardour would not permit him to remain an inactive spectator of this scene. He was aware that the attempt was hazardous, and he thought his presence might animate his brave companions, and contribute to the success of this bold enterprise. He, therefore, as if by magic impulse, accompanied the party in this attack; passing from the fore-chains of his own ship into the enemy's quarter-gallery, and thence through the cabin to the quarter-deck, where he arrived in time to receive the sword of the dying commander, who had been mortally wounded by the boarders. The English were at this time in possession of

every part of the ship, and a fire of musketry opened upon them from the stern-gallery of the San Josef. Two alternatives now presented themselves, to quit the prize, or instantly to board the three-decker; and, confident in the bravery of his seamen, he determined on the latter. Directing, therefore, an additional number of men to be sent from the Captain on board the San Nicholas, Nelson headed himself the assailants in this new attack, exclaiming, "Westminster-abbey, or a glorious victory!" Success in a few minutes, and with little loss, crowned the enterprise. For a moment, commodore Nelson could scarcely persuade himself of this second instance of good fortune; he, therefore, ordered the Spanish commandant, who had the rank of brigadier, to assemble the officers on the quarter-deck, and means to be taken instantly for communicating to the crew the surrender of the ship. All the officers immediately appeared, and the commodore had the surrender of the San Josef duly confirmed, by each of them delivering his sword. On this occasion Nelson had received only a few bruises. The Spaniards had still eighteen or twenty ships, which had suffered little or no injury; but they did not think right to renew the battle. As soon as the action was discontinued, Nelson went on board the admiral's ship, who received him on the quarter-deck, took him in his arms, and said he could not sufficiently thank him. Before the news of the action had arrived in England, Nelson had been advanced to the rank of rear-admiral; and now for his gallantry, on the 14th of February, he received the insignia of the Bath, and the gold medal from his sovereign. He was also presented with the freedom of the city of London in a gold box.

In April 1797, sir Horatio Nelson hoisted his flag as rear admiral of the blue, and was detached to bring down the garrison of Porto-Ferrajo, and on May 28 he shifted his flag from the Captain to the Theseus, and was appointed to the command of the inner squadron at the blockade of Cadiz. During this service, his personal courage was, if possible, more conspicuous than at any other period of his former history. In the attack on the Spanish gun-boats, July 3, 1797, he was boarded in his barge, with only its usual complement of ten men and the coxswain, accompanied by captain Freemantle. The commander of the Spanish gun-boats, Don Miguel Tregovia, in a barge rowed by 26 oars, having 30 men, including officers, made

a most desperate effort to overpower sir Horatio Nelson and his brave companions; but after a long and doubtful conflict, the whole of the Spaniards were either killed or wounded, and Nelson brought off the launch. On the 15th of July, he was detached with a small squadron to make an attack on the town of Santa Cruz, in the island of Teneriffe, where it was imagined a Manilla ship had landed an immense treasure. The rear-admiral, on his arrival before the town, lost no time in directing 1000 men, including marines, to be prepared for landing from the ships, under the direction of captains Trowbridge, Hood, Thomson, Freemantle, Bowen, Miller, and Waller, who volunteered their services. The boats of the squadron being manned, the landing was effected in the night, and the party were in full possession of Santa Cruz in about seven hours; but, finding it impracticable to storm the citadel, they prepared for their retreat, which was allowed by the Spaniards unmolested, agreeably to the stipulations made with captain Trowbridge. It was on this occasion that our gallant hero, in stepping out of the boat, received a shot through the right elbow, which rendered amputation necessary.

He was now obliged to go to England for medical advice, where honours awaited him sufficient to recover his accustomed spirit, and he received assurance from his surgeons, more gratifying than all, that he would soon be fit for active service. Letters were addressed to him by the first lord of the Admiralty, the earl Spencer, and by his steady friend the duke of Clarence, to congratulate him on his return. The freedom of the cities of London and Bristol was conferred upon him; he was invested with the order of the Bath, and on his first appearance at court, his majesty received him in the most gracious and tender manner, expressing his sorrow at the loss which the noble admiral had sustained, and at his impaired state of health, which might deprive the country of his future services. "May it please your majesty," replied the admiral, "I can never think that a loss, which the performance of my duty has occasioned; and so long as I have a foot to stand on, I will combat for my king and country." Among other marks of national gratitude, it was intended to bestow a pension of 1000*l.* a year on him, and etiquette requiring that he should give in a memorial of his services, previous to such a grant, he accordingly presented the fol-

lowing, which, like the general course of his wonderful life, has no parallel in naval history:

"To the King's Most Excellent Majesty.

"The Memorial of Sir Horatio Nelson, K. B., and a Rear-Admiral in your Majesty's Fleet.

"That during the present war your Memorialist has been in four actions with the fleets of the enemy, viz. on the 13th and 14th of March, 1795; on the 13th of July, 1795; and on the 14th of February, 1797; in three actions with frigates; in six engagements against batteries; in ten actions in boats employed in cutting out of harbours; in destroying vessels, and in taking three towns. Your Memorialist has also served on shore with the army four months, and commanded the batteries at the sieges of Bastia and Calvi.

"That during the war he has assisted at the capture of seven sail of the line, six frigates, four corvettes, and eleven privateers of different sizes; and taken and destroyed near fifty sail of merchant-vessels; and your Memorialist has actually been engaged against the enemy upwards of one hundred and twenty times.

"In which services your Memorialist has lost his right eye and arm, and been severely wounded and bruised in his body. All of which services and wounds your Memorialist most humbly submits to your Majesty's most gracious consideration. HORATIO NELSON.

"*October*, 1797."

In April 1798, sir Horatio Nelson hoisted his flag in the Vanguard, and as soon as he had rejoined earl St. Vincent, he was dispatched to the Mediterranean, that he might ascertain the object of the great expedition fitting out at Toulon. He sailed with a small squadron from Gibraltar, on the 9th of May, to watch this armament. On the 22d, a sudden storm in the gulph of Lyons carried away all the top-masts of the Vanguard; the fore-mast went into three pieces, and the bow-sprit was sprung. Captain (afterwards sir Alexander) Ball took the ship in tow, to carry her into St. Pietros, Sardinia. Nelson, apprehensive that this attempt might endanger both vessels, ordered him to cast off; but that excellent officer, possessing a spirit very like that of his commander, replied that he was confident he could save the Vanguard, and by God's help he would do it. Previously to this, there had been a coolness between these brave seamen; but from that moment, Nelson be-

came fully sensible of the extraordinary merit of captain Ball, and a sincere friendship subsisted between them during the remainder of their lives. Being compelled to refit, the delay enabled him to secure his junction with the reinforcement which lord St. Vincent had sent to join him, under commodore Trowbridge. That officer brought with him no instructions to Nelson, as to the course he was to steer, nor any positive account of the enemy's destination: every thing was left to his own judgment. The first news was, that they had surprised Malta. He formed a plan for attacking them while at Gozo; but on the 22d, intelligence reached him that they had left that island on the 16th, the day after their arrival. He then pursued them to Egypt, but he could not learn any thing of them during his voyage; and when he reached Alexandria, the enemy were not there. He then shaped his course for the coast of Caramania, and steered from thence along the southern side of Candia, carrying a press of sail both night and day, with a contrary wind. Irritated that they should have eluded his vigilance, the tediousness of the night made him impatient, and the officer of the watch was repeatedly called upon to declare the hour, and convince his admiral, who measured time by his own eagerness, that it was not yet break of day. "It would have been my delight," said he, "to have tried Bonaparte on a wind." Baffled in his pursuit, Nelson returned to Sicily, took in stores at Syracuse, and then made for the Morea. There, on the 28th of July, he learnt that the French had been seen about a month before, steering to the south-east from Candia. He resolved to return, and immediately, with every sail set, stood again for the coast of Egypt. On the 1st of August, they came in sight of Alexandria; and at four in the afternoon, captain Hood, in the Zealous, made signal for the French fleet. For several preceding days, the admiral had scarcely taken either food or sleep: he now ordered his dinner to be served, while preparations were making for battle; and when his officers rose from table, and went to their separate stations, he said to them, "Before this time to-morrow I shall have gained a peerage or Westminster-abbey." It has never been explained, why Bonaparte, having effected his landing, should not have ordered the fleet to return. It is, however, certain, that it was detained by his express command; though after the death of Brueys, he accused him of having lingered

there, contrary to his received orders. That admiral, not being able to enter the port of Alexandria, had moored his fleet in Aboukir bay, in a strong and compact line of battle; the headmost vessel being as close as possible to a shoal on the north-west, and the rest of the fleet forming a kind of curve along the line of deep water, so as not to be turned by any means on the south-west. The French admiral had the advantage of numbers in ships, in guns, and in men: he had thirteen ships of the line and four frigates, carrying 1196 guns, and 11,230 men; whereas the English had the same number of ships of the line, and one 50 gun ship, carrying 1012 guns, and 8068 men. They had, however, Nelson for chief-in-command, who, in all cases, was a mighty host in himself. During the whole cruize, it had been Nelson's practice, whenever circumstances would admit of it, to have his captains on board the Vanguard, and fully explain to them his own ideas of the best modes of attack, whatever might be the situation of the enemy. His officers, therefore, were well acquainted with his principles of tactics; and such was his confidence in their abilities and zeal, that the only plan arranged, in case they should find the French at anchor, was for the ships to form as most convenient for their mutual support, and to anchor by the stern. When he had fully explained his intended plan, captain Berry exclaimed with transport, "If we succeed, what will the world say?" "There is no *if*," replied the admiral; "that we shall succeed is most certain: who may live to tell the story is a very different question."

The position of the enemy presented the most formidable obstacles, but the admiral viewed these with the eye of a seaman determined on an attack; and it instantly struck him, that where there was room for an enemy's ship to swing, there was room for one of ours to anchor. No further signal was necessary than those which had already been made. The admiral's designs were as fully known to his whole squadron, as was his determination to conquer or perish in the attempt. The action commenced at sunset, at half past 6 o'clock, with an ardour that cannot be described. The Goliath, captain Foley, and the Zealous, captain Hood, received the first fire from the enemy. It was received with silence. On board every one of the British ships, the crew were employed aloft in furling sails, and below in tending the braces, and making ready for

anchoring; a wretched sight for the French, who, with all their advantages, were on that element upon which escape was impossible. Their admiral, Brueys, was a brave and able man, yet he had, in a private letter, boasted that the English had missed him, "because, not finding themselves superior in numbers, they did not think it prudent to try their strength with him." The moment was now come in which he was to be fatally undeceived. The shores of the bay of Aboukir were soon lined with spectators, who beheld the approach of the English, and the awful conflict of the hostile fleets, in silent astonishment. The two first ships of the French line were dismasted within a quarter of an hour after the action, and the others suffered so severely, that victory was even now regarded as certain. The third, the fourth, and the fifth, were taken possession of at half past eight. In the mean time, Nelson had received a severe wound on the head from a piece of iron, called a langridge shot; the skin of his forehead, being cut with it at right angles, hung down over his face. A great effusion of blood followed; but, as the surgeon pronounced there was no immediate danger, Nelson, who had retired to the cabin and was beginning to write his dispatches, appeared again on the quarter-deck, and the French ship the Orient being on fire, gave orders that boats should be sent to the relief of her men. Her commander Brueys was dead of his wounds, and the ship soon after blew up. The firing recommenced with the ships to the lee-ward of the centre, and continued until three in the morning. At day-break, the two rear-ships of the enemy were the only ships of the line that had their colours flying, and immediately stood out to sea, with two frigates. The Zealous pursued, but as there was no other ship in a condition to support her, she was recalled. These, however, were all that escaped; and the victory was the most complete and glorious in the annals of naval history, uniting indeed, as was said in the House of Commons, all those qualities by which other victories had been most distinguished.

Congratulations, rewards, and honours of every kind were now showered upon the gallant admiral, by all the foreign princes and powers to which this splendid conquest was beneficial. At home he was created baron Nile of the Nile, and of Burnham Thorpe, with a pension of 2000*l.* for his own life. One peculiar feature in Nelson's character was a consciousness of the importance of his services,

and a habit of forming an exact estimate of what they were worth according to the accustomed scale of national rewards. He was not therefore satisfied with this barony, because he conceived that the superior peerages given to sir John Jervis and admiral Duncan, were given for services less decisive and important than he had performed.

He went on however in his career, and it is to be deeply regretted that the proceeding which immediately followed, has been thought to detract from the glories of his former life. He now set sail for Sicily, and on his arrival at Naples, was received as a deliverer by their majesties and the whole kingdom. But soon after the subjects of that monarch, discontented at his conduct, and supported by the French, drove him from his capital, after which they established, or rather proclaimed, "The Parthenopean Republic." The zeal of cardinal Ruffo, however, who successfully mingled the character of a soldier with that of a priest, proved signally efficacious towards the restoration of the exiled monarch. Having marched to Naples at the head of a body of Calabrians, he obliged "the patriots," as they were termed, who were in possession of all the forts, to capitulate; and to this treaty the English, Turkish, and Russian commanders acceded. On the appearance of lord Nelson, however, Ferdinand publicly disavowed "the authority of cardinal Ruffo to treat with subjects in rebellion," and the capitulation was accordingly violated, with the exception of the prisoners in Castella Mare alone, which had surrendered to the English squadron under commodore Foote. For this part of lord Nelson's conduct much has been pleaded, but the general opinion was that it could not be justified.

On the ninth of August lord Nelson brought his Sicilian majesty safe to his court, having kept him some weeks in his ship, out of the reach of peril; and on the thirteenth the king presented him with a sword most magnificently enriched with diamonds, and conferred upon him the title of duke of Bronté, and annexed to the title an estate supposed to be worth 3000*l.* per annum. Besides the presents just mentioned, he received from the East India company 10,000*l.*; from the Turkey company a piece of plate of great value; from the city of London a sword of exquisite workmanship and great worth; from the grand seignior a diamond aigrette, or plume of triumph, valued at 2000*l.*; also a rich pelisse valued at 1000*l.*, and from the seignior's

mother a rose set with diamonds of equal value; from the emperor of Russia and the king of Sardinia boxes set with diamonds worth 3700*l.*: besides many other presents of less value, but costly, and expressive of a high sense of gratitude in the donors.

After the appointment of lord Keith to the command of the Mediterranean fleet, lord Nelson made preparations to return, and proceeding in company with sir William and lady Hamilton, to Trieste, he travelled through Germany to Hamburgh, every where received with distinguished honours. He embarked at Cuxhaven, and landed at Yarmouth on the sixth of November 1800, after an absence from his native country of three years. In the following January he received orders to embark again, and it was during this short interval that he formally separated from lady Nelson. Some of his last words to her were, "I call God to witness, that there is nothing in you, or your conduct, that I wish otherwise." He was now raised to the rank of vice-admiral of the blue, and soon after hoisted his flag on board the San Josef of 112 guns, his own prize at the battle of cape St. Vincent. About this time the emperor Paul of Russia had renewed the northern confederacy, the express and avowed object of which was to set limits to the naval supremacy of England. A resolution being taken by the English cabinet to attempt its dissolution, a formidable fleet was fitted out for the North Seas, under sir Hyde Parker, in which lord Nelson consented to go second in command. Having shifted his flag to the St. George of 98 guns, he sailed with the fleet in the month of March, and on the 30th of that same month he led the way through the Sound, which was passed without any loss. But the battle of Copenhagen gave occasion for an equal display of lord Nelson's talents as that of the Nile. The Danes were well prepared for defence. Upwards of two hundred pieces of cannon were mounted upon the crown batteries at the entrance of the harbour, and a line of twenty-five two-deckers, frigates, and floating batteries, was moored across its mouth. An attack being determined upon, the conduct of it was entrusted to lord Nelson; the action was fought on the second of April; Nelson had with him twelve ships of the line, with all the frigates and small craft, the remainder of the fleet was with the commander in chief, about four miles off. The combat which succeeded was one of the most terrible on record. Nelson

himself said, that of all the engagements in which he had borne a part, it was the most terrible. It began at ten in the morning, and at one victory had not declared itself. A shot through the main-mast knocked a few splinters about the admiral: "It is warm work," said he, "and this may be the last day to any of us in a moment; but, mark you, I would not be elsewhere for thousands." Just at this moment sir Hyde Parker made signal for the action to cease. It was reported to him, but he continued pacing the deck, and appeared to take no notice of it. The signal-lieutenant asked if he should repeat it. "No," replied Nelson, "acknowledge it." Presently he called to know if the signal for close action was still hoisted, and being answered in the affirmative, he said, "Mind you keep it so." About two o'clock, great part of the Danish line had ceased to fire, and the victory was complete, yet it was difficult to take possession of the vanquished ships, on account of the fire from the shore, which was still kept up. At this critical period, with great presence of mind, he sent the following note to the crown prince of Denmark: "Lord Nelson has directions to spare Denmark when no longer resisting; but, if the firing is continued on the part of Denmark, lord Nelson must be obliged to set on fire all the floating-batteries he has taken, without having the power of saving the brave Danes who had defended them." This immediately produced a treaty, which ended the dispute, and annihilated the northern confederacy. For this service lord Nelson was raised to the rank of a viscount. His last effort, in this war, was an attack on the preparations making at Boulogne, for the invasion of England; but, after the loss of many brave men on our side, the enterprize proved unsuccessful, from the situation of the harbour.

During the peace which followed, he retired to an estate lately purchased by himself, at Merton in Surrey; but no sooner was this short peace dissolved, than his lordship was called upon to take the command of the ships in the Mediterranean. He accordingly repaired thither, on board the Victory, May 20, 1803, and formed the blockade of Toulon with a powerful squadron. Notwithstanding all the vigilance employed, a fleet escaped out of this port on the 30th of March, 1805, and shortly after formed a junction with the Cadiz-squadron, sir John Orde being obliged to retire before such a superiority in point of numbers.

The gallant Nelson no sooner received intelligence of this event, than he followed the enemy to the West-Indies; and such was the terror of his name, that they returned without effecting any thing worthy of mention, and got into port after running the gauntlet through sir Robert Calder's squadron. The enemy having thus again eluded his pursuit, he returned almost inconsolable to England; and hearing that the French had joined the fleet from Ferrol, and had got safe to Cadiz, he again offered his services, which were readily accepted by the first lord of the admiralty, who gave him a list of the navy, and bade him choose his own officers. He accordingly reached Portsmouth, after an absence of only twenty-five days; and such was his impatience to be at the scene of action, that, although a strong wind blew against him, he worked down channel, and, after a rough passage, arrived off Cadiz, on his birth-day, Sept. 29, on which day the French admiral, Villeneuve, received orders to put to sea the first opportunity. In point of preparation the two fleets were supposed to be on an equality; but in respect to force, the French were the stronger in the proportion of nearly three to two, they having thirty-four ships of the line of 74 guns, and under lord Nelson there were but twenty-four of the same rank: in frigates they out-numbered him in a similar proportion. Early in the month of October, lord Nelson received information which led him to imagine the enemy would soon put to sea. He had already arranged a plan, according to which he determined to fight. He was aware of the mischief of too many signals, and was resolved never to distract the attention of his fleet on the day of action by a great number of them. On the 4th of October he assembled the admirals and captains of the fleet into the cabin of his ship, the Victory, and laid before them a new and simple mode of attack. Every man comprehended his method in a moment, and felt certain that it must succeed. It proved irresistible.

Lord Nelson did not remain directly off Cadiz with his fleet, or even within sight of the port. His object was to induce the enemy to come out; with this view he stationed his fleet in the following manner. The Euryalus frigate was within half a mile of the mouth of the harbour to watch the enemy's movements, and to give the earliest intelligence. At a still greater distance he had seven or eight sail of the line. He himself remained off Cape St. Mary with the rest

of the fleet, and a line of frigates extended and communicated between him and the seven or eight sail off Cadiz. The advantage of this plan was, that he could receive ample supplies and reinforcements off Cape St. Mary, without the enemy being informed of it, and thus they always remained ignorant of the real force under his command: Villeneuve had also been misled by an American, who declared that Nelson could not possibly be with the fleet, as he had seen him in London but a few days before. Relying on this, the highest compliment they could pay Nelson, and on their own superiority, they put to sea on the 19th, and on the 21st lord Nelson intercepted them off Cape Trafalgar, about sixty miles east of Cadiz. When his lordship found, that by his manœuvres, he had placed the enemy in such a situation that they could not avoid an engagement, he displayed much animation, and his usual confidence of victory. "Now," said he, "they cannot escape us; I think we may make sure of twenty of them; I shall probably lose a leg, but that will be purchasing a victory cheaply." He appears, however, to have had more gloomy presages, for on this morning he wrote a prayer in his journal, and solemnly bequeathed lady Hamilton, as a legacy, to his king and country. He left also to the beneficence of his country his adopted daughter, desiring that in future she would use his name only. "These," said he, "are the only favours I ask of my king and country at this moment, when I am going to fight their battle." He had put on the coat which he always wore in action, and kept for that purpose with a degree of veneration: it bore the insignia of all his orders. "In honour," said he, "I gained them, and in honour I will die with them." The last order which his lordship gave, previously to action, was short, but comprehensive, "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY," which was received with a shout of applause throughout the whole fleet. "Now," said the admiral, "I can do no more; we must trust to the great Disposer of all events, and the justice of our cause. I thank God for this opportunity of doing my duty." It had been represented to him so strongly, both by captain Blackwood, and his own captain, Hardy, how advantageous it would be for him to keep out of the action as long as possible, that he consented that the Temeraire, which was then sailing abreast of the Victory, should be ordered to pass a-head, and the Leviathan also. They could not possibly do this

if the Victory continued to carry all her sail; and yet so far was Nelson from shortening sail, that he seemed to take pleasure in baffling the advice to which he could not but assent. He had determined himself to fight the Santissima Trinidada; and it is worthy of remark, that he gained the highest honour in grappling with this ship in the action off Cape St. Vincent. She was the largest ship in the world, carried 136 guns, and had four decks. The Victory did not fire a single shot till she was close along-side the Trinidada, and had already lost 50 men in killed and wounded. Lord Nelson ordered his ship to be lashed to his rival, and in this labour the commander of the Trinidada ordered his men also to assist. For four hours the conflict which ensued was tremendous. The Victory ran on board the Redoubtable, which, firing her broad-sides into the English flag-ship, instantly let down her lower deck ports, for fear of being boarded through them. Captain Harvey, in the Temeraire, fell on board the Redoubtable on the other side; another ship, in like manner, was on board the Temeraire, so that these four ships, in the heat of battle, formed as compact a tier as if they had been moored together, their heads lying all the same way. The lieutenants of the Victory immediately depressed their guns, and fired with a diminished charge, lest the shot should pass through and injure the Temeraire: and because there was danger that the enemy's ship might take fire from the guns of the lower-deck, whose muzzles touched her side when they were run out, the fireman of each gun stood ready with a bucket of water, which, as soon as the gun was discharged, he dashed at the hole made in her sides by the shot. In the prayer to which we have already alluded, and which Nelson wrote before the action, he desires that humanity, after victory, might distinguish the British fleet. Setting an example himself, he twice gave orders to cease firing upon the Redoubtable, supposing she had struck, because her great guns were silent; and as she carried no flag, there were no means of ascertaining the fact. From this ship, whose destruction was twice delayed by his wish to spare the vanquished, he received his death. Captain Hardy, on perceiving frequent showers of musket-balls fired on the Victory's quarter-deck, requested lord Nelson to take off the *insignia* by which he was exposed, as a mark, to the sharp shooters placed in the main-round-top of the enemy's ships. He answered, he would when he had time; but

paid no farther attention to his safety. In a minute afterwards, his secretary, Mr. Scott, who stood near him, was killed. A musket-ball entered his head, and he fell dead instantly. Captain Adair of the marines endeavoured to remove the mangled body, but it had attracted the notice of the admiral, who said, "Is that poor Scott who is gone?" Afterwards, whilst he was conversing with captain Hardy, on the quarter-deck, during the shower of musket-balls and raking fire that was kept up by the enemy, a double-headed shot came across the poop and killed eight of the marines. In a few minutes, a shot struck the fore-brace-bits on the quarter-deck, and passing between lord Nelson and captain Hardy, drove some splinters from the bits about them, and bruised captain Hardy's foot. They mutually looked at each other, when Nelson, whom no danger could affect, smiled and said, "It is too warm work, Hardy, to last." The Redoubtable had, for some time, commenced a heavy fire of musketry from her tops, which, like those of the enemy's other ships, were filled with riflemen. The Victory, however, became enveloped in smoke, except at intervals, when it partially dispersed, and, owing to the want of wind, was surrounded with the enemy's ships.

The last scene was now approaching. At fifteen minutes past one, and a quarter of an hour before the Redoubtable struck, lord Nelson and captain Hardy were observed to be walking near the middle of the quarter-deck: the admiral had just commended the manner in which one of his ships near him was fought, captain Hardy advanced from him to give some necessary directions, and he was in the act of turning near the hatch-way, with his face towards the stern, when a musket-ball struck him on the left-shoulder, and entering through the epaulet, passed through the spine, and lodged in the muscles of the back, towards the right-side. Nelson instantly fell with his face on the deck, in the very place that was covered with the blood of his secretary, Mr. Scott. Captain Hardy, on turning round, saw the sergeant of marines, Secker, with two seamen, raising him from the deck: "Hardy," said his lordship, "I believe they have done it at last; my back-bone is shot through."

Some of the crew immediately bore the admiral to the cock-pit, and on his observing that the tiller ropes, which were shot away early in the action, had not been replaced, he calmly desired a midshipman to remind capt. Hardy of

it, and to request that new ones might be immediately rove. He then covered his face and stars with his handkerchief, that he might be less observed by his men. Being placed on a pallet in the midshipman's birth on the larboard side, Mr. Beatty, the surgeon, was called, and his lordship's cloaths were taken off, that the direction of the ball might be the better ascertained. "You can be of no use to me, Beatty," said lord Nelson, "go and attend those whose lives can be preserved." When the surgeon had executed his melancholy office, had expressed the general feeling that prevailed on the occasion, and had again been urged by the admiral to go and attend to his duty, he reluctantly obeyed, but continued to return at intervals. As the blood flowed internally from the wound, the lower cavity of the body gradually filled: lord Nelson therefore constantly desired Mr. Burke to raise him, and complaining of an excessive thirst, was supplied by Mr. Scott (the chaplain) with lemonade. In this state of suffering, with nothing but havoc and death and misery around him, his mind continued intent on the great object that was always before him, his duty to his country: he therefore anxiously inquired for capt. Hardy, to know whether the annihilation of the enemy might be depended on; and it being upwards of an hour before that officer could leave the deck, lord Nelson suspected he was dead, and could not easily be persuaded that it was otherwise. The crew of the Victory were now heard to cheer, when lieutenant Pasco, who lay wounded near him, said that one of their opponents had struck. A gleam of joy lighted up the countenance of Nelson; and as the crew repeated their cheers, and marked the progress of his victory, his satisfaction visibly increased. Mr. Bulkley, the captain's aid de camp, then came below, and in a low voice communicated to the surgeon the particular circumstances which had detained capt. Hardy. The excessive heat of the cockpit, from the numbers of the dead and wounded, increased the faintness of the dying admiral, and his sight became dim: "Who brought the message?" said he feebly. "Bulkley, my lord." "It is his voice," said Nelson, "remember me, Bulkley, to your father." Capt. Hardy soon afterwards came down from the deck, and anxiously strove to conceal the feelings with which he had been struggling. "How goes the day with us, Hardy?" "Ten ships, my lord, have struck." "But none of ours, I hope."

"There is no fear, my dear lord, of that. Five of their van have tacked, and shewn an intention of bearing down upon us; but I have called some of our fresh ships round the Victory, and have no doubt of your complete success." Captain Hardy then found himself unable any longer to suppress the yearnings of a brave and affectionate heart, and hurried away for a time to conceal the bitterness of his sorrow.

The firing continued, and the cheers of the men were occasionally heard amidst its repeated peals. With a wish to support his spirits, that were in some degree shaken by having seen the friend he so sincerely regarded, and from the increased pain under which he had to endure the agonies of excessive thirst, and the great difficulty of respiration, Mr. Burke said, "I still hope, my lord, you will carry this glorious news home." "Don't talk nonsense," replied the admiral, "one would, indeed, like to live a little longer, but I know it to be impossible: God's will be done, I have performed my duty, and I devoutly thank him for it." A wounded seaman was lying near him on a pallet, waiting for amputation, and in the bustle that prevailed was hurt by some person passing by: Nelson, weak as he was, indignantly turned his head, and with his usual authority reprimanded the man for not having more humanity. Sometime afterwards he was again visited by the surgeon; "I find," said he, "something rising in my breast, which tells me I shall soon be gone. God be praised that I have done my duty. My pain is so severe that I devoutly wish to be released."

When the firing from the Victory had in some measure ceased, and the glorious result of the day* was accomplished, capt. Hardy immediately visited the dying chief, and reported the entire number that had struck: "God be praised, Hardy! bring the fleet to an anchor." Capt. Hardy was returning to the deck, when the admiral called him back, and begged him to come near. Lord Nelson then delivered his last injunctions, and desired that his

* The final event of this action was the capture of eighteen men-of-war, of the French commander-in-chief, and two other flag-officers, with a general. It was a blow to the maritime strength of the two hostile powers that entirely ruined their present projects, and lastingly crippled their exertions. The maritime war might from this day be considered as at an end: the fleets of the enemy were not merely defeated, they were as good as annihilated, and with them the spirit of the French marine so completely depressed, as to forbid the hope of a revival, till a new race of men should arise, upon whom the terror of the name of Nelson would cease to operate.

body might be carried home to be buried, unless his sovereign should otherwise desire it, by the bones of his father and mother. He then took capt. Hardy by the hand, and observing, that he would most probably not see him again alive, the dying hero desired his brave associate to kiss him, that he might seal their long friendship with that affection which pledged sincerity in death. Capt. Hardy stood for a few minutes over the body of him he so truly regarded, in silent agony, and then kneeling down again, kissed his forehead. "Who is that?" said Nelson. "It is Hardy, my lord." "God bless you, Hardy," replied Nelson, feebly; and afterwards added, "I wish I had not left the deck, I shall soon be gone:" his voice then gradually became inarticulate, with an evident increase of pain; when, after a feeble struggle, these last words were distinctly heard, "I have done my duty, I praise God for it." Having said this, he turned his face towards Mr. Burke, on whose arm he had been supported, and expired without a groan, Oct. 21, 1805, in the forty-seventh year of his age.

Perhaps, in no country, have higher public honours been paid to the memory of a public benefactor than those that were justly and enthusiastically given to lord Nelson. His body was brought home for interment; it was exhibited for several days in the proudest state at Greenwich; from thence it was conveyed to Westminster; and finally buried in the cathedral of St. Paul's, Jan. 8, 1806. The funeral, made at the public expence, was the most solemn and magnificent spectacle ever beheld in this country, and was duly honoured by the presence of seven of the sons of his majesty, and a vast number of naval officers, peers, and commoners. Honours and rewards were munificently bestowed on his relations, and an earldom was perpetuated in the family of Nelson, of which his brother was the first possessor. A monument was afterwards voted by parliament, and many of the principal cities and towns of the united kingdom have voted a similar memorial of his unparalleled merit.

In lord Nelson's professional character were united the greatest bravery, the most ardent zeal, and the most consummate wisdom; all prompted, even from his earliest days, by a consciousness of superior talents, and a forethought that they would one day immortalize his name. His actions, however, even as imperfectly detailed in the

preceding narrative, will form the best illustration of his character. In one respect only he has interrupted that train of delightful recollections which must ever accompany the name of Nelson; we allude to his unhappy attachment to lady Hamilton, into which he appears to have been at first betrayed by gratitude, but which he permitted at last to increase with such violence, as to alienate him from his wife, to whom he had been for so many years fondly devoted. Reduced at last by her vices and extravagance, the woman to whom he had thus sacrificed his character, closed her worthless life by the base disclosure of his confidential correspondence.[1]

NELSON (ROBERT), a learned and pious English gentleman, was born June 22, 1656, at London. He was the son of Mr. John Nelson, a considerable Turkey merchant of that city, by Delicia his wife, sister of sir Gabriel Roberts, also a London merchant. His father dying when he was but two years old, he was committed to the care of his mother, and her brother sir Gabriel, who was appointed his guardian. His first education was at St. Paul's school, London; but, after some time, his mother wishing to have him more under her eye, took him home to her house at Dryfield, near Cirencester, in Gloucestershire, and procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor. As soon as he was fit for the university, he was sent to Trinity college, Cambridge, first as pensioner, and afterwards was admitted a fellow commoner. It is not improbable, that Dr. (afterwards archbishop) Tillotson was consulted on this occasion, as he was intimately acquainted with the guardian, sir Gabriel Roberts: however, it is certain that Mr. Nelson was early known to that eminent divine, and very much esteemed by him.

In 1680 he was chosen F. R. S. probably by the introduction of his friend and school-fellow, Dr. Halley, for whom he had a particular regard, and in whose company he set out on his travels the same year. In the road to Paris they saw the remarkable comet which gave rise to the cometical astronomy of sir Isaac Newton; and our author, apparently by the advantage of his fellow-traveller's instructions, sent dean Tillotson a description of it. Before he left Paris he received a letter from a friend

[1] Life of Nelson by Clarke and M'Arthur, abridged, 1810, 8vo.

in the English court, suggesting to him to purchase a place there, and promising his assistance in it. But although Nelson had a great affection for king Charles and the duke of York, and was at first pleased with the thoughts of attaching himself to the court, on which, however, at that time, he was more likely to confer honour, than to derive any from it, yet he could not resolve upon an affair of such consequence without the approbation of his mother and uncle. He first, therefore, applied to Tillotson to obtain their opinion, with assurances of determining himself by their and the dean's advice; but, finding no encouragement from either of the parties, he relinquished his intention, and pursued his journey with his fellow-traveller to Rome. Here he became acquainted with a lady considerably older than himself, the lady Theophila Lucy, widow of sir Kingsmill Lucy, of Broxburne, Herts, bart. and second daughter of George earl of Berkeley, who soon discovered a strong passion for him, which concluded in a marriage, after his arrival in England, in 1682. His disappointment was, however, very great, when he found that she had deceived him in one very essential point, that of her having been won over to the popish religion while on this tour; and it was some time before she confessed this change, which was owing to her acquaintance with Bossuet, and conversations at Rome with cardinal Philip Howard, who was grandson of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raised to the purple by Clement X. in May 1675. Nor was this important alteration of her religious sentiments confined to her own mind, but involved in it her daughter by her first husband, whom she drew over to her new religion; and her zeal for it prompted her even to become a writer in one of the controversies so common at that time. She is the supposed authoress of a piece printed in 1686, 4to, under the title of "A Discourse concerning a Judge of Controversy in matters of Religion, shewing the necessity of such a judge."

This misfortune touched her husband very nearly, and he employed not only his own pen, but those of his friends Tillotson and Hickes, to recover her. Tillotson addressed a long letter to her on the subject; and Hickes, on her account, published "A Collection of his Letters," which passed between him and a popish priest in 1675, 8vo; in which is inserted, p. 328, a letter to an English priest of

the Romish communion at Rome, written by Mr. Nelson for his lady's use. But all proved ineffectual, and she continued in the communion of the church of Rome till her death, in 1705. She was a person of considerable talents and sense. Dr. Tillotson particularly laments her case on that account; and even seems not to be entirely free from all apprehensions of the influence she might have upon her husband in this important affair. But Nelson's religion was too much the result of his learning and reason to be shaken by his love, which was equally steady and inviolable. Her change of religion made no change in his affections for her; and, when she relapsed into such a bad state of health as required her to go to drink the waters at Aix, he attended her thither in 1688; and being dissatisfied with the prospect of the revolution, and the removal of James II. from the crown, he proceeded to Italy a second time with his lady, and her son and daughter by her former husband. He returned through Germany to the Hague, where he stayed some time with lord Dursley, who was married to his wife's sister.

From the Hague he arrived in England in 1691, confirmed in his dislike of the change of government. He had, while abroad, shewn his regard for king James by holding a correspondence with the earl of Melfort, his majesty's ambassador to the pope, after the revolution; and now declared himself a nonjuror, and left the communion of the church of England, although, we think, without being fully decided. He had, indeed, consulted Tillotson, and followed his opinion, who thought it no better than a trick, detestable in any thing, and especially in religion, to join in prayers where there was *any* petition which was held to be sinful. On this subject, however, we shall soon find that Nelson changed his opinion. The friendship between him and Tillotson remained the same; and the good archbishop expired in his friend's arms in 1694, after which Nelson was very instrumental in procuring Mrs. Tillotson's pension from the crown to be augmented from 400*l.* to 600*l.* per annum. *

* See his letter to lord Somers on this occasion, in Tillotson's Life. It is very remarkable, that the great regard he had always shewn to Tillotson, added to his own reputation for learning, judgment, and candour, induced Dr. Barker, who published the archbishop's posthumous sermons, to consult our author on that occasion. Among the manuscripts, there was found one discourse where the archbishop took occasion to complain of the usage which he had received from the nonjuring party, and to expose, in

Mr. Nelson's new character unavoidably threw him into new connections, among whom was Mr. Kettlewell, who had resigned his living at Coleshill in Warwickshire, on account of the new oaths, and afterwards resided in London. This pious and learned divine was of his opinion as to leaving the communion of the established church; yet persuaded him to engage in the general service of piety and devotion; observing to him, that he was very able to compose excellent books of that kind, which too would be apt to do more good, as coming from a layman. This recomdation was highly agreeable to Mr. Nelson; and indeed it was their agreement in this, rather than in state-principles, that first made Kettlewell admire our author, who, in return, is said to have encouraged Kettlewell to proceed in that soft and gentle manner, in which he excelled, in managing the nonjurors' controversy; and animated him besides to begin and prosecute some things for the public good, which otherwise would not have seen the light. Mr. Kettlewell died in 1695, and left Mr. Nelson his sole executor and trustee; in consequence of which he published his posthumous piece entitled "An Office for Prisoners," &c. in 1697. He also published five other of his friend's posthumous pieces, and furnished the chief materials for the account of his life afterwards.

At the same time he engaged zealously in every public scheme for propagating the faith, and promoting the practice of true Christianity, both at home and abroad; and was eminently active in forwarding the building, repairing, and endowing churches, and establishing charity-schools, then a matter of very great importance in counteracting the seductions of the popish party. Nelson, we have remarked, was not fully decided in quitting the communion of the church of England; and upon the death of Dr. Lloyd, the deprived bishop of Norwich, in the end of 1709, he returned to it again. Dr. Lloyd was the last survivor of the deprived bishops, except Dr. Kenn, by whose advice Mr. Nelson was determined in this point. It had been a

return, the inconsistency of their own conduct; remarking particularly, that, upon a just comparison of their principle of non-resistance with their actual non-assistance to king James II. they had little reason to boast of their loyalty to him: and yet, severe as this discourse was upon that party, Mr. Nelson, notwithstanding his attachment to them, was very zealous to have it printed, alleging, that they deserved such a rebuke for their unjust treatment of so good a man. The sermon, however, was after all suppressed, and is now probably lost.

Life of Tillotson.

ease in view some time, and had been warmly argued on both sides, whether the continuance of their separation from the church should be schismatical or no; and our author had some conferences upon it with Dr. Hickes, who was for perpetuating the nonjuring church, and charging the schism upon the church established *.

Mr. Nelson's tutor, Dr. George Bull, bishop of St. David's, dying before the expiration of this year, he was easily prevailed upon, by that prelate's son, to draw up an account of his father's life and writings. He had maintained a long and intimate friendship with the bishop, which gave him an opportunity of being acquainted with his solid and substantial worth; had frequently sate at his feet, as he was a preacher, and as often felt the force of those distinguishing talents which enabled him to shine in the pulpit. But, above all, he had preserved a grateful remembrance of those advantages, which he had received from him in his education; and he spared no pains to embalm his memory. The life was published in 1713. He had, for some time, laboured under an asthma and dropsy in the breast; and the distemper grew to such a height soon after the publication of that work, that, for the benefit of the air, he retired at length to his cousin's, Mrs. Wolf, daughter of sir Gabriel Roberts, a widow, who lived at Kensington, where he expired Jan. 16, 1714-15, aged fifty-nine †.

He was interred in the cemetery of St. George's chapel, now a parochial church, in Lamb's-Conduit Fields, where a monument is erected to his memory, with a long and elegant Latin inscription, written by bishop Smalridge. He was the first person buried in this cemetery; and

* See an account of this dispute, with some letters that passed between them on the occasion, in "The Constitution of the Catholic Church, and the nature and consequences of Schism set forth, in a collection of papers written by the late George Hickes, D. D." 1716, 8vo.

† Mrs. Berkeley, in her preface to her Son's Poems, p. 448, says, "she has frequently heard Mr. Cherry relate the following, she thinks, curious anecdote of her excellent intimate friend Robert Nelson, Esq. When dying, he lay several hours speechless, perfectly composed, taking no nourishment, shewing no signs of life, but it was perceptible that he continued to breathe. About four in the afternoon the day preceding his death, he suddenly put back the curtain, raised his head, and uttered the following sentence: 'There is a very great fire in London this night;' then closed his eyes, and lay some few hours as before." It appears that there was about this time a fire in Thames-street, near the Custom-house, which narrowly escaped. It began in the night of the thirteenth, and continued burning till noon next day. It was of vast extent; but whether Mr. Nelson saw, or dreamt of a fire, our readers must determine.

being done to reconcile others to the place, who had taken an insurmountable prejudice against it, it had the desired effect. He published several works of piety, and left his whole estate to pious and charitable uses, particularly to charity-schools. A good portrait of him was given by Mr. Nichols, in 1779, to the Company of Stationers, and is placed in the parlour of their public hall. After the death of sir Berkeley Lucy, Mr. Nelson's library was sold by auction in 1760, together with that of sir Berkeley, forming, united, a most extraordinary assemblage of devotion and infidelity. Several of Mr. Nelson's original letters, highly characteristic of his benevolence, may be seen in the "Anecdotes of Bowyer."

His publications were, 1. "Transubstantiation contrary to Scripture; or, the Protestant's Answer to the Seeker's Request, 1688." This was at the same time that his lady engaged on the popish side of the controversy. 2. "A Companion for the Festivals and Fasts, 1704," 8vo, and large impressions of it several times since. 3. "A Letter on Church Government, in answer to a pamphlet entitled The Principles of the Protestant Reformation," 1705, 8vo. 4. "Great duty of frequenting the Christian Sacrifice," &c. 1707, 8vo. Dr. Waterland observes, that, in this piece, our author, after Dr. Hickes, embraced the doctrine of a material sacrifice in the symbols of the eucharist, which was first stated among the protestants in 1635, by the famous Mede, and, having slept for some years, was revived by Dr. Hickes, in 1697. Waterland's "Christian Sacrifice explained," &c. p. 37, 42d. edit. 1738, 8vo. 5. "The Practice of true Devotion, &c. with an office for the Communion," 1708, 8vo. 6. "Life of Bishop Bull," &c. 1713, 8vo. 7. "Letter to Dr. Samuel Clarke," prefixed to "The Scripture doctrine of the most holy and undivided Trinity vindicated against the misrepresentations of Dr. Clarke," 1713, 8vo. To this Clarke returned an answer; in which he highly extols Mr. Nelson's courtesy and candour; which he had likewise experienced in a private conference with him upon this subject. 8. "An Address to Persons of Quality and Estate," &c. 1715, 8vo. 9. "The whole Duty of a Christian, by way of question and answer, designed for the use of the charity-schools in and about London." 10. "Thomas à Kempis's Christian Exercise." 11. "The archbishop of Cambray (Fenelon's) Pastoral Letter." 12. "Bishop Bull's important points of Primitive Christianity

maintained;" and other posthumous pieces of that learned prelate.[1]

NEMESIANUS (AURELIUS OLYMPIUS), a Latin poet, was born at Carthage, and flourished about the year 281, under the emperor Carus, and his sons Carinus and Numerian; the last of whom was so fond of poetry, that he contested the glory with Nemesianus, who had written a poem upon fishing and maritime affairs. We have still remaining a poem of our author, but in an imperfect state, called "Cynegeticon," and four eclogues; they were published by Paulus Manutius in 1538; by Berthelet in 1613, and at Leyden, in 1653, with the notes of Janus Vlitias. Giraldi hath preserved a fragment of Nemesianus, which was communicated to him by Sannazarius; to whom we are obliged for all our poet's works: for, having found them written in Gothic characters, he procured them to be put into the Roman, and then sent them to Paulus Manutius. Although this poem has acquired some reputation, it is greatly inferior to those of Oppian and Gratian upon the same subject; yet Nemesianus's style is natural, and not without some degree of elegance. Such was the reputation of this poem in the eighth century, that it was read among the classics in the public schools, particularly in the time of Charlemagne, as appears from a letter of the celebrated Hincmar, bishop of Rheims, to his nephew, of Laon. There was another poet of the same name and century, who wrote a piece termed "Ixeutica," published in the "Poetæ Rei Venaticæ," but of far inferior merit.[2]

NEMESIUS was a Greek philosopher, who embraced Christianity, and was made bishop of Emesa in Phœnicia, where he was born about the year 370. We have a piece by him, entitled "De Natura Hominis;" in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollinarists, and the Eunomians: but he espouses the opinion of Origen concerning the pre-existence of souls. Brucker calls this treatise one of the most elegant specimens, now extant, of the philosophy which prevailed among the ancient Christians. The writer relates and examines the opinions of the Greek philosophers on the subject of his dissertation with great perspicuity of thought, and correctness of language. But the treatise is

[1] Biog. Brit.—Birch's Tillotson.—Life of Kettlewell.—Knight's Life of Colet.—Nichols's Bowyer.—Seward's Anecdotes.

[2] Moreri.—Saxii Onomast.

chiefly curious, as it discovers a degree of acquaintance with physiology, not to be paralleled in any other writers of this period. Brucker adds, that he treats clearly concerning the use of the bile, the spleen, the kidneys, and other glands of the human body, and seems to have had some idea of the circulation of the blood. But Brucker was not aware that his knowledge of this last discovery has been shewn to be a mistake by Dr. Freind, in his "History of Physic." This treatise was translated by Valla, and printed in 1535. Another version was afterwards made of it by Ellebodius, and printed in 1565; it is also inserted into the "Bibliotheca Patrum," in Greek and Latin. The last and best edition was published at Oxford, in 1671, 8vo.[1]

NENNIUS, an ancient British historian, abbot of Bangor, is generally said to have flourished about the year 620, and to have taken refuge at Chester, at the time of the massacre of the monks at that monastery. This, however, has been controverted by Lloyd, who says that he flourished about the beginning of the ninth century; and bishop Nicolson says, that from his own book he appears to have written in that century. He was author of several works, but the only one remaining is his "Historia Britonum," or "Eulogium Britanniæ," which has been printed in Gale's Hist. Brit. Scrip. Oxon. 1691. Great part of this work is supposed to have been compiled, or perhaps transcribed, from the history of one Elborus or Elvodugus. There is a MS. of it in the Cottonian library, in the British Museum.[2]

NEPOS (CORNELIUS), a Latin historian, flourished in the time of Julius Cæsar, and lived, according to St. Jerome, to the sixth year of Augustus, about the year of Rome 716. He was an Italian, if we may credit Catullus, and born at Hostilia, a small town in the territory of Verona, in Cisalpine Gaul. Ausonius, however, will have it that he was born in the Gauls; and they may both be in the right, provided that, under the name of Gaul, is comprehended Gallia Cisalpina, which is in Italy. Leander Alberti thinks Nepos's country was Verona; and he is sure that he was born either in that city or neighbourhood. He was the intimate friend of Cicero and Atticus, and wrote the lives of the Greek historians, as he himself attests in that of Dion, speaking of Philistus. What he says

[1] Cave, vol. I.—Brucker.—Chaufepie.—Saxii Onom.
[2] Tanner.—Leland.—Bale and Pits.

in the lives of Cato and Hannibal, proves, that he had also written the lives of the Latin captains and historians. He wrote some other excellent works, which are lost.

All that we have left of his at present is, "The Lives of the illustrious Greek and Roman Captains;" which were a long time ascribed to Æmilius Probus, who published them, as it is said, under his own name, to insinuate himself into the favour of the emperor Theodosius; but, in the course of time, the fraud was discovered. The first edition, under the name of Æmilius Probus, was that at Venice, 1471, fol. Since that the most valued editions are that of Aldus, 1522, 12mo; Longolius, 1543, 8vo; Lambinus, 1569, 4to; Bosius, 1657 and 1675, 8vo; the Variorum, of 1675, 8vo; at Oxford, 1697, 8vo; of Staverenus, 1773, 8vo; of Heusinger, 1747, 8vo; of Fischer, 1806, 8vo; and of Oxford, 1803, 8vo.[1]

NEQUAM. See NECHAM.

NERI (ST. PHILIP DE) founder of the congregation of priests of the Oratory in Italy, was born July 23, 1515, of a noble family at Florence. His piety and zeal acquired him uncommon reputation. He died at Rome, 1595, aged eighty, and was canonized by pope Gregory XV. 1622. The congregation founded by St. Philip de Neri was confirmed, 1574, by pope Gregory XIII. and took the name of the Oratory, because the original assemblies, which gave rise to its establishment, were held in an oratory of St. Jerome's church at Rome; but it differs from the congregation of the Oratory founded by cardinal de Berulle, in France. Its members take no vows; their general governs but three years; their office is to deliver such instructions every day in their church as are suited to all capacities. Each institution has produced great numbers of men who have been celebrated for their learning, and services to the Romish church. It was at St. Philip de Neri's solicitation that cardinal Baronius, who had entered his congregation, wrote his Ecclesiastical Annals.[2]

NERLI (PHILIP DE), a celebrated historian, was born at Florence in 1485, of one of the most conspicuous families of that city, mentioned by Dante, in the fifteenth canto "Del Paradiso," where, speaking of the parsimony of the Florentines, he gives two instances of it in two of the most illustrious families of his days, the Nerli and the Vecchi:

[1] Voss. de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

"E vidi quel di Nerli, e quel del Vecchio
Esser contenti alla pelle scoverta,
E le sue donne al fuso, ed al pennechio."

We are informed, by Florentine historians, that this family had borne the highest posts of the state from the year 900, when it was raised, with five others, to the dignity of Famiglia Cavalleresca, by the famous Ugo, marquis of Tuscany. The education of Philip de Nerli was superintended by Benedetto, a disciple of Politian; and in his youth he formed an intimacy with the most distinguished scholars of Florence. In the beginning of duke Alexander's government, in 1532, he was chosen among the first to be of the quarantotto, or forty-eight magistrates, who were afterwards called senators. He governed the chief cities of Tuscany, in quality of commissary, which title is bestowed only upon senators; and the opinion which Alexander entertained of his judgment, made him be always employed upon public affairs, and nothing important was transacted without his concurrence. From this intimacy with political events, we may suppose him enabled to transmit to posterity the secret springs which gave them birth. He was a great favourite, and nearly related to the family of Medicis, which created him some enemies. He died at Florence, Jan. 17, 1556. His "Commentari de Fatti Civili," containing the affairs transacted in the city of Florence from 1215 to 1537, were printed in folio, at Augsburg, in 1728, by Settimanni. As the author every where betrays his partiality to the Medici, they may be advantageously compared with Nardi's history of the same period, who was equally hostile to that family.[1]

NESBIT, or NISBET (ALEXANDER), was the youngest son of lord-president Nesbit, of Dirlton, and born at Edinburgh in 1672. He was educated for the law; but his genius led him to the study of antiquities, in which he made very great proficiency, as appears from his excellent book on heraldry, which has never yet been exceeded by any treatise on the same subject in the English language. It was published at Edinburgh, 2 vols. fol. 1722—42, and has been reprinted there within these few years. He wrote "A Vindication of Scottish Antiquities," which is now in MS. in the advocates' library at Edinburgh, and published "Heraldical Essay on additional figures and marks of

[1] Tiraboschi.—Life prefixed to his "Commentari."—Roscoe's Leo X.

Cadency," 1702, 8vo; and "An Essay on the ancient and modern use of Armories," Lond. 1718, 4to. He died at Dirlton, 1725, aged fifty-six.[1]

NESSE (CHRISTOPHER), a non-conformist divine of considerable learning, was born at North Cowes, in the East Riding of Yorkshire, Dec. 26, 1621. He was educated at St. John's College, Cambridge, where he resided seven years, and appears to have taken orders, as he preached soon after in various parts of his native county, and in 1650 succeeded Dr. Winter in the valuable living of Cottingham, near Hull. He appears also to have been for some years a lecturer at Leeds. In 1662 he was ejected for non-conformity, and after preaching occasionally in Yorkshire, for which he incurred the penalties of the law, he removed to London in 1675, and there preached privately for thirty years, to a congregation in Salisbury-court, Fleet-street. He died on his birth-day, Dec. 26, 1705, aged eighty-four, and was interred in the dissenters' burying-ground, Bunhill Fields. He published a considerable variety of small treatises, mostly of the practical, and some of the controversial kind, the latter against popery and Arminianism; but the work for which he is best known, is his "History and Mystery of the Old and New Testament, logically discussed, and theologically improved," 1690, 4 vols. fol. To this Matthew Henry, in compiling his "Exposition," is thought to owe considerable obligations. The style is indifferent, but, as Granger allows, "the reader will find some things well worth his notice."[2]

NESTOR (a monk of the convent of Petchersti at Kiof in Russia, whose secular name is not known) was born in 1056, at Bielzier; and, in his twenty-ninth year, assumed a monastic habit, and took the name of Nestor. At Kiof he made a considerable proficiency in the Greek language, but seems to have formed his style and manner rather from Byzantine historians, Cedrenus, Zonaras, and Syncellus, than from the ancient classics. The time of Nestor's death is not ascertained; but he is supposed to have lived to an advanced age, and to have died about 1115. His great work is his "Chronicle;" to which he has prefixed an introduction, which, after a short sketch of the early state of the world, taken from the Byzantine writers, contains a

[1] Preceding edition of this Dict.—Pref. to the new edition of his Heraldry.
[2] Calamy.—Wilson's Hist. of Dissenting Churches.—Granger, vol. III.

geographical description of Russia and the adjacent countries; an account of the Sclavonian nations, their manners, their emigrations from the banks of the Danube, their dispersion, and settlement in several countries, in which their descendants are now established. He then enters upon a chronological series of the Russian annals, from the year 858 to about 1113. His style is simple and unadorned, such as suits a mere recorder of facts; but his chronological exactness, though it renders his narrative dry and tedious, contributes to ascertain the æra and authenticity of the events which he relates. It is remarkable, that an author of such importance, whose name frequently occurs in the early Russian books, should have remained in obscurity above 600 years; and been scarcely known to his modern countrymen, the origin and actions of whose ancestors he records with such circumstantial exactness. A copy of his "Chronicle" was given, in 1668, by prince Radzivil, to the library of Konigsburgh, where it lay unnoticed until Peter the Great, in his passage through that town, ordered a transcript of it to be sent to Petersburg. But it still was not known as the performance of Nestor; for, when Muller, in 1732, published the first part of a German translation, he mentioned it as the work of the abbot Theodosius of Kiof; an error, which arose from the following circumstance: the ingenious editor, not being at that time sufficiently acquainted with the Sclavonian tongue, employed an interpreter, who, by mistaking a letter in the title, supposed it to have been written by a person whose name was Theodosius. This ridiculous blunder was soon circulated, and copied by many foreign writers, even long after it had been candidly acknowledged and corrected by Muller.

Nestor was successively followed by three annalists; the first was Sylvester, abbot of the convent of St. Michael at Kiof, and bishop of Perislaf, who died in 1123; he commences his "Chronicle" from 1115, only two years posterior to that of Nestor, and continues it to 1123; from which period a monk, whose name has not been delivered down to posterity, carries the history to 1157; and another, equally unknown, to 1203. With respect to these performances, Mr. Muller informs us, "the labours of Nestor, and his three continuators, have produced a connected series of the Russian history so complete, that no nation can boast a similar treasure for so long and unbroken a

period." We may add, likewise, from the same authority, that these annals record much fewer prodigies and monkish legends than others which have issued from the cloister in times so unenlightened.[1]

NESTOR (DIONYSIUS), one of the contributors to the restoration of classical learning, was a native of Novara, a lawyer, and of the Minorite order. He flourished in the fifteenth century, but no particulars of his life are upon record. He dedicated his lexicon, or vocabulary of the Latin tongue, in a copy of verses addressed to the duke Ludovicus Sforza, which are printed by Mr. Roscoe in the Appendix, No. XX. to his Life of Leo X. This work was first printed under the title of "Onomasticon," at Milan, in 1483, fol. an edition of great rarity and price; but such was its importance to the study of the Latin language in that age, that it was reprinted four times, in 1488, 1496, 1502, and 1507. This last, printed at Strasburgh, contains some pieces by the author, "de octo partibus orationis," "de compositione eleganti," and "de syllabarum quantitate." He quotes as authorities a great many of his learned contemporaries and predecessors.[2]

NESTORIUS, from whom the sect of the Nestorians derive their name, was born in Germanica, a city of Syria, in the fifth century. He was educated and baptized at Antioch, and soon after the latter ceremony withdrew himself to a monastery in the suburbs of that city. When he had received the order of priesthood, and began to preach, he acquired so much celebrity by his eloquence and unspotted life, that in the year 429 the emperor Theodosius appointed him to the bishopric of Constantinople, at that time the second see in the Christian church. He had not been long in this office before he began to manifest an extraordinary zeal for the extirpation of heretics, and not above five days after his consecration, attempted to demolish the church in which the Arians secretly held their assemblies. In this attempt he succeeded so far, that the Arians, grown desperate, set fire to the church themselves, and with it burnt some adjoining houses. This fire excited great commotions in the city, and Nestorius was ever afterwards called an incendiary. From the Arians he turned against the Novatians, but was interrupted in this

[1] Coxe's Travels through Russia, vol. II. p. 185.—Schloeter, Russ. Ann. p. 32.
[2] Fabric. Bibl. Medim et Inf. Latin.—Roscoe's Leo X.

attack by the emperor. He then began to persecute those Christians of Asia, Lydia, and Caria, who celebrated the feast of Easter upon the 14th day of the moon; and for this unimportant deviation from the catholic practice, many of these people were murdered by his agents at Miletum and at Sardis. The time, however, was now come when he was to suffer by a similar spirit, for holding the opinion that "the virgin Mary cannot with propriety be called the mother of God." The people being accustomed to hear this expression, were much inflamed against their bishop, as if his meaning had been that Jesus was a mere man. For this he was condemned in the council of Ephesus, deprived of his see, banished to Tarsus in the year 435, whence he led a wandering life, until death, in the year 439, released him from farther persecution. He appears to have been unjustly condemned, as he maintained in express terms, that the Word was united to the human nature in Jesus Christ in the most strict and intimate sense possible; that these two natures, in this state of union, make but one Christ, and one person; that the properties of the Divine and human natures may both be attributed to this person; and that Jesus Christ may be said to have been born of a virgin, to have suffered and died: but he never would admit that God could be said to have been born, to have suffered, or to have died. He was not, however, heard in his own defence, nor allowed to explain his doctrine. The zealous Cyril of Alexandria (see CYRIL) was one of his greatest enemies, and Barsumas, bishop of Nisibis, one of the chief promoters of his doctrines, and the co-founder of the sect. In the tenth century the Nestorians in Chaldæa, whence they are sometimes called Chaldæans, extended their spiritual conquest beyond mount Imaus, and introduced the Christian religion into Tartary, properly so called, and especially into that country called Karit, and bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of John, after his baptism, to which he added the surname of Presbyter, from a principle of modesty; whence it is said, his successors were each of them called Prester John, until the time of Jenghis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable

a body of Christians, that the missionaries of Rome were industrious in their endeavours to reduce them under the papal yoke. Innocent IV. in 1246, and Nicolas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of pope Julius III. the Nestorians acknowledged but one patriarch, who resided first at Bagdat, and afterwards at Mousul; but a division arising among them in 1551, the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous part of Persia, where they still continue distinguished by the name of Simeon; and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with a hostile eye on this little patriarch, have, since 1559, been distinguished by the general denomination of Elias, and reside constantly in the city of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the honour of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches. About the middle of the seventeenth century the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church, the patriarchs or bishops of which reside in the city of Amida, or Diarbekir, and all assume the denomination of Joseph. Nevertheless, the Nestorians in general persevere, to our own times, in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the pope's legate to conquer their inflexible constancy.[1]

NETSCHER (GASPARD), an eminent painter, was born in 1639, at Prague in Bohemia. His father dying in the Polish service, in which he was an engineer, his mother was constrained, on account of the catholic religion, which

[1] Cave, vol. I.—Mosheim.—Encycl. Brit.—Dupin.

she professed, to depart suddenly from Prague with her three sons, of whom Gaspard was the youngest. At some leagues from the town she stopped at a castle, which was afterwards besieged; and Gaspard's two brothers were famished to death. The mother, apprehensive of the same fate, found means to escape in the night-time out of the castle, and with her son in her arms reached Arnheim, in Guelderland, where she met with some relief to support herself and breed up her son. A physician, named Tulkens, a man of wealth and humanity, became the patron of Netscher, and put him to school, with the view of educating him to his own profession; but Netscher's decided turn for the art he afterwards practised, induced his patron to place him with a glazier to learn to draw, this being the only person at Arnheim who could give him any instructions. As soon as he had learned all this man could teach, he went to Deventer, to a painter, whose name was Gerhard Terburg, an able artist, and burgomaster of the town, under whom he acquired a great command of his pencil; and, going to Holland, worked there a long time for the picture-merchants, who, abusing his easiness, paid him very little for his pieces, which they sold at a good price.

The subjects he chose, when his talents were matured, were generally conversation-pieces, with figures selected from among the better ranks of his countrymen. These, while he touched and finished them with great neatness, he treated with a breadth unknown till then among the Flemish painters. He finished all the parts of his pictures with great perfection, and the most characteristic imitation of nature. The rich silk and sattin dresses of his figures, the gold and silver utensils, carpets, &c. &c. which he introduced in his compositions, are exquisitely wrought, and with uncommon brilliancy and lustre. He painted many portraits of a small size, but they exhibit too much of the restraint which belongs to portrait painting. He was invited to England by sir William Temple, and recommended to the king, Charles II. but did not stay long here. Vertue mentions five of his pictures; one, a lady and dog, with his name to it; another of a lady, her hands joined, oval, on copper; the third, lord Berkeley of Stratton, his lady, and a servant, in one piece, dated 1676. The others, lord Orford says, were small ovals, on copper, of king William and queen Mary, painted just before the Revo-

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lution, which, however, is impossible, as Netscher died four years before that event. These must have been the production of his son, Theodore. Gaspard died in 1684.

THEODORE, his son, was his father's pupil from his earliest years, and at the age of nine was accounted a very extraordinary performer. In his eighteenth year, he was solicited by count D'Arvaux to go to Paris, where he was greatly admired and encouraged. His principal occupation there, where he continued for twenty years, was painting the portraits of the principal persons about the court, for which he was very highly applauded and handsomely rewarded; but the taste they were executed with is by no means of the highest class, nor do the minds of his subjects seem much to have engaged his thoughts. He died in 1732, at the age of 71.

CONSTANTINE, another son of Gaspard, who was born at the Hague in 1670, also practised the art of painting under the tuition of his father, whose works he carefully studied; and though he never was able to equal them, yet he arrived at no mean degree of skill in his profession. His principal practice was in portraiture, in which he was much encouraged; but being of an infirm habit of constitution, he was much interrupted in his labours, and died in 1722, at the age of fifty-two.[1]

NETTER. See WALDENSIS (THOMAS).

NETTLETON (THOMAS), a physician and miscellaneous writer, the son of John Nettleton, was born in 1688, at Dewsbury, and settled at Halifax, in Yorkshire, where he practised physic for several years with great success, having taken the degree of M. D. at Utrecht. He and Mr. West, of Underbank, near Penniston, in Yorkshire, were the first who instructed professor Sanderson in the principles of mathematics; and Dr. Nettleton used to say, that the scholar soon became more knowing than his master. We find several communications from Dr. Nettleton in the Philosophical Transactions, as "An account of the height of the Barometer at different elevations above the surface of the earth;" and two papers on the small-pox. It appears that he had inoculated sixty-one persons, when the whole amount of persons inoculated by other practitioners was only one hundred and twenty-one. In 1729,

[1] D'Argenville, vol. III.—Descamps, vols. III. and IV.—Walpole's Anecdotes.—Rees's Cyclopædia.

he published a pamphlet, entitled "Some thoughts concerning virtue and happiness, in a letter to a clergyman," 8vo, which he afterwards much enlarged. It was reprinted at London in 1736 and 1751, both in small octavo, but the former of these is the most valuable, because it had the author's finishing hand. The design is to shew that happiness is the end of all our actions; but that it must be founded on virtue, which is not only the support and ornament of society, but yields the greatest pleasure, both in its immediate exercise, and in its consequence and effects. Dr. Nettleton * married, in March 1708, Elizabeth Cotton, of Haigh-hall, by whom he had several children. He died Jan. 9, 1742, at Halifax, and was buried at Dewsbury, with a Latin epitaph on the south wall of the church. To the account of his publications, not noticed in our authority, we may add his thesis on taking his degree, "Disput. de Inflammatione," Utrecht, 1706; and his "Account of the success of inoculating the Smallpox." Lond. 1722, 4to; neither of which his biographer appears to have seen.[1]

NEUMANN (CASPAR), an eminent chemist, the son of an apothecary, was born at Zullichau, in the duchy of Crossen, July 11, 1682. Caspar was educated under his father, and commenced practice at Unruhstadt, in Poland; but after a short residence there, he went to Berlin in 1705, and was employed several years as traveller for the pharmaceutic establishment of the king of Prussia. In consequence of the ability which he manifested in the performance of this duty, the king sent him to prosecute his studies at the university of Halle, and subsequently defrayed the expences of a journey, for the purpose of acquiring chemical information. He commenced this chemical tour in 1711 by visiting the mines of Germany; and thence went to Holland, where he profited by the instructions of the celebrated Boerhaave. He then visited England, and while here had the misfortune to lose his royal patron,

* The following story is told of Dr. Nettleton, that being in company with several gentlemen, one of them was laying great stress on the popular account of Cromwell's selling himself to the devil before the battle of Worcester; affirming, that the bargain was intended to be for twenty-one years, but that the devil had put a trick upon Oliver, by changing the 21 into 12; and then, turning hastily to the doctor, asked him, "What could be the devil's motive for so doing?" The doctor, without hesitation, answered, "That he could not tell what was his motive, unless he was in a hurry about the Restoration!"

[1] Watson's Hist. of Halifax.

Frederick I., by death. His talents and character, however, soon afforded him relief from this temporary embarrassment; for, on his return to the continent he was detained at Franeker by Cyprianus, who employed him in the execution of many chemical experiments; and he was at the same time invited to Berlin. At that time, however, he preferred accompanying George I., king of England, to Hanover, whither he went in 1716. He subsequently visited Berlin, for the purpose of settling some private affairs, where he obtained the friendship of Stahl, through whose influence at court he was again sent on a tour of chemical investigation, through England, France, and Italy, where he was introduced to all the celebrated chemists of the day. On his return to Berlin, he was appointed apothecary to the court; and in 1723, when the king instituted the Royal College of Medicine and Surgery, he was nominated professor of practical chemistry, and was elected a member of that body in the following year. In 1725, he was chosen a fellow of the Royal Society of London; and in 1727, was honoured with the degree of M. D. by the university of Halle. In the course of the same year, he travelled through Silesia and Moravia to Vienna; and on his return through Bohemia he visited the baths of Töplitz, and examined the mines, in passing by the way of Dresden and Freyberg, with all the attention of a chemical philosopher.

Neumann likewise obtained other honours, which were due to his scientific character; having been elected a member of the academy Naturæ Curiosorum in 1728, and of the Institute of Bologna in 1734. The king also conferred on him the dignity of aulic counsellor. He died at Berlin October 20, 1737, and left several memoirs, which were published in the collections of the societies of which he was a member, and some separate treatises, relating to chemical subjects; especially dissertations on the qualities of the fixed alkalis of camphor, castor, amber, opium, alcohol, &c. His "Chemical Works, abridged and methodized," were published in English by Dr. Lewis in 1759, 4to, with large additions.[1]

NEVE (Timothy), an English divine, was born at Wotton, in the parish of Stanton Lacy, near Ludlow in Shropshire, in 1694, and was educated at St. John's college, Cambridge, where he took his degree of B. A. in

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.—Lewis's Preface.

1714. He appears then to have left college, and became schoolmaster of Spalding, and minor-canon of Peterborough, where he was a joint-founder of "The Gentleman's Society," and became its secretary. He was afterwards prebendary of Lincoln, archdeacon of Huntingdon in 1747, and rector of Alwalton in Huntingdonshire, where he died Feb. 3, 1757, aged sixty-three. There is an inscription to his memory against the West wall of the North transept, in which he is styled D. D. In 1727, he communicated to the Spalding Society "An Essay on the invention of Printing and our first Printers," and bishop Kennet's donation of books to Peterborough cathedral. In the first leaf of the catalogue (3 vols. in folio, written neatly in the bishop's own hand) is this motto: "Upon the dung-hill was found a pearl. Index librorum aliquot vetustiss: quos in commune bonum congessit W. K. dec. Petriburg. 1712." These books are kept with dean Lockyer's, in the library of Lady-chapel, behind the high altar, in deal presses, open to the vergers and sextons. In a late repair of this church, which is one of the noblest monuments of our early architecture, this benefactor's tomb-stone was thrust and half-covered behind the altar, and nothing marks the place of his interment. Mr. Neve was chaplain to, and patronised by Dr. Thomas, bishop of Lincoln, and published one sermon, being his first visitation-sermon, entitled "Teaching with Authority;" the text Matth. vii. 28, 29. Dr. Neve bore an excellent character for learning and personal worth. He married, for his second wife, Christina, a daughter of the rev. Mr. Greene, of Drinkstone, near Bury, Suffolk, and sister to lady Davers of Rushbrook. His son TIMOTHY was born at Spalding, Oct. 12, 1724, and was elected scholar of Corpus Christi college, Oxford, where he proceeded M. A. 1744; and in 1747 was elected fellow. In 1753, he took his degree of B. D. and that of D. D. in 1758, and on being presented by the college to the rectory of Geddington in Oxfordshire, resigned his fellowship in 1762. He was also presented by Dr. Green, bishop of Lincoln, to the rectory of Middleton Stoney, in the same county. On the death of Dr. Randolph (father to the late bishop of London), in 1783, he was elected Margaret professor of divinity, at Oxford, and was installed prebendary of Worcester in April of that year. He was early a member of the Literary

Society of Spalding. He died at Oxford Jan. 1, 1798, aged seventy-four, leaving a wife and two daughters.

Dr. Neve was an able divine and scholar, and had long filled his station with credit to himself and the university, of which he remained a member more than sixty years. In private life, the probity, integrity, and unaffected simplicity of his manners, endeared him to his family and friends, and rendered him sincerely regretted by all who knew him. He had accumulated a very considerable collection of books, particularly curious pamphlets, which were dispersed after his death. Most of them contain MS notes by him, which we have often found of great value. His publications were not numerous, but highly creditable to his talents. Among them was a sermon, on Act-Sunday, July 8, 1759, entitled "The Comparative Blessings of Christianity," the text Ephes. iv. 8. "Animadversions on Philips's Life of Cardinal Pole, Oxford, 1766," 8vo. "Eight Sermons preached at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury," 1781, 8vo; and after his death appeared "Seventeen Sermons on various subjects," 1798, 8vo, published by subscription for his family.[1]

NEVILE, or NEVYLE (ALEXANDER), an English poetical writer, was a native of Kent, descended from the ancient and honourable family of Nevil, was the son of Richard Nevil of the county of Nottingham, esq. by Anne Mantel, daughter of sir Walter Mantel, of Heyford in Northamptonshire, knight. He was born in 1544. If not educated at Cambridge, his name occurs as having received the degree of M. A. there, along with Robert earl of Essex, July 6, 1581. He was one of the learned men whom archbishop Parker retained in his family, and was his secretary at his grace's death in 1575. It is no small testimony of his merit and virtues that he was retained in the same office by the succeeding archbishop, Grindal, to whom, as well as to archbishop Parker, he dedicated his Latin narrative of the Norfolk insurrection under Kett. To this he added a Latin account of Norwich, accompanied by an engraved map of the Saxon and British kings. These, were both written in archbishop Parker's time, who assisted Nevile in the latter. The title is, "Kettus, sive de furoribus Norfolciensium Ketto duce," Lond. 1575, 4to. re-

[1] Nichols's Bowyer.

printed both in Latin and English the same year, in Latin in 1582, and in English in 1615 and 1623. Prefixed are some verses on the death of archbishop Parker, and the epistle dedicatory to Grindal, with a recommendatory Latin poem, by Thomas Drant, the first translator of Horace. His "Norvicus," published with the preceding, is the first printed account of Norwich; the plates are by R. Lyne and Rem. Hogenbergius, both attached to the household of the learned and munificent Parker. There are copies of almost all the preceding editions in Mr. Gough's library at Oxford. Strype has published, in the appendix to his Life of Parker, an elegant Latin letter from Nevile to Parker, which is prefixed to the "Kettus." The first Latin edition, printed in 1575, is dedicated solely to Parker: and the second, of the same year, which has the two dedications, has also a passage, not in the former, and probably struck out by Parker, which gave offence to the Welsh. It occurs at p. 132, "Sed enim Kettiani rati," &c. to "Nam præterquam quod," &c. p. 133.

Nevile published the Cambridge verses on the death of sir Philip Sidney, in 1587, and projected a translation of Livy, but never completed it. Another work of his is entitled "Apologia ad Walliæ proceres," Lond. 1576, 4to. Doubtless an apology for the passage abovementioned, which had given offence. He also translated, or rather paraphrased, the "Œdipus," in his sixteenth year, as part of a translation of Seneca's tragedies translated by Studley, Nuce, Heywood, &c. and printed in 1581. Warton says, that notwithstanding the translator's youth, it is by far the most spirited and elegant version of the whole collection, and that it is to be regretted that he did not undertake all the rest. He died Oct. 4, 1614, and was buried in the cathedral at Canterbury.[1]

NEVILE, or NEVIL (THOMAS), dean of Canterbury, and an eminent benefactor to Trinity college, Cambridge, brother to the preceding, was born in Canterbury, to which city his father, who had spent his younger days at court, had, in his declining years, retired. He entered early at Pembroke-hall, Cambridge, of which he was elected a fellow in November 1570. In 1580, he was senior proctor of the university, and in 1582 was presented to the master

[1] Warton's Hist. of Poetry.—Restituta, vol. I.—Strype's Parker, p. 502.—Strype's Grindal, p. 196.—Gough's Topography.

ship of Magdalen-college by the then patron of that office, Thomas lord Howard, first earl of Suffolk. In 1587, the queen, to whom he was chaplain, conferred on him the second prebend in the church of Ely, at which time he was also rector of Doddington cum March, in the isle of Ely. In 1588, he was elected vice-chancellor of the University, but relinquished the office, in the following year, to Dr. Preston, master of Trinity-hall. While he presided in this station, he took the degree of D. D. During his being vice-chancellor, it is only recorded, that he had occasion to repress the freedoms which two of the university preachers took when speaking in their sermons of the established church.

In 1590, Dr. Nevile was promoted by her majesty to the deanery of Peterborough. In 1592, he joined with the other deans and prebendaries of the late erected churches in a resolution to solicit an act of parliament for the confirmation of their rights. It was necessary, indeed, to check the designs of those who pretended that their revenues arose from concealed lands, and that, therefore, they belonged to the crown: and in resisting these vexations they were supported by archbishop Whitgift. In February 1593, Dr. Nevile quitted the mastership of Magdalen, in consequence of being promoted by her majesty to that of Trinity-college, and in March 1594, resigned the rectory of Doddington, on being presented to that of Teversham near Cambridge.

In 1595, he was concerned in the controversy, which originated at Cambridge, from the public declaration of William Barret, fellow of Caius college, against the doctrine of predestination, and falling from grace. On these points the general persuasion being then favourable to the system of Calvin, Barret was called before some of the heads, and compelled to retract his opinions. The dispute, however, which was referred by both parties to archbishop Whitgift, occasioned the well-known conference of divines at Lambeth, where they agreed on certain propositions, in conformity to Calvin's principles, commonly called the Lambeth articles. Dr. Nevil, and his brethren, soon after had to complain of Dr. Baro, lady Margaret's professor of divinity, for maintaining some doctrines respecting universal salvation, diametrically opposite to those of the Lambeth articles; in consequence of which

he was removed from his station in the university. (See BARO).

The character of Nevile was now held in such estimation by queen Elizabeth, that, on the death of Dr. Rogers, she promoted him to the deanery of Canterbury, in which he was installed June 28, 1597. On her majesty's death, he was sent by archbishop Whitgift into Scotland to address her successor, in the name of all the clergy, with assurances of their loyalty and affection. He was also commissioned to inquire what commands his majesty had to enjoin as to causes ecclesiastical; and, at the same time, to recommend the church of England to his favour and protection. To this message James returned an answer, declaring, that he would maintain the government of the church as Elizabeth left it. The king afterwards, when on a visit to Cambridge, in 1615, was entertained at Trinity-college, by Dr. Nevile, who was then much enfeebled by the palsy, and did not long survive the royal visit. He died at Cambridge May 2, 1615, advanced in life, but his age we have not been able to ascertain.

By his munificence to Trinity-college, Dr. Nevile has secured to himself the gratitude and admiration of posterity. He expended more than 3000*l.* in rebuilding that fine quadrangle, which to this day retains the name of Nevil's-court. He was also a contributor to the library of that college, and a benefactor to East-bridge hospital in his native city. He was not less a generous patron of many scholars who became the ornaments of the succeeding age. He was buried in Canterbury-cathedral, in the ancient chantry in the South aile, which he had fitted up as the burial-place of his family, and which was afterwards called Nevil's chapel. Here he placed a monument to the memory of his father, mother, and uncle; and another was erected to himself: but in 1787, when the cathedral was new paved, the chapel itself was removed, and the monuments, in taking down, almost entirely destroyed. The inscription to the dean only remains, and is placed between two mutilated figures of himself and his elder brother Alexander, in the chapel of the Virgin Mary.[1]

NEVILE, or NEVILLE (HENRY), a republican writer, the second son of sir Henry Nevile, of Billingbeare, in Berkshire, was born in 1620, and became a commoner of

[1] Todd's Account of the Deans of Canterbury.

Merton college, Oxford, in 1635, but appears to have left it without taking a degree. In the beginning of the rebellion, he travelled on the continent, but returned in 1645, and became an active agent for republicanism. In November 1651, he was elected one of the council of state, but when he found Cromwell aspiring to the crown, under the pretence of a protectorate, he retired. He caballed with Harrington and others for their imaginary commonwealth until the Restoration, when he was taken into custody, but soon after released. From this time he lived privately until his death, Sept. 20, 1694, at Warfield in Berkshire. The only one of his publications worthy of notice was, his "Plato Redivivus: or a Dialogue concerning Government," 1681, which Mr. Hollis, in his republican zeal, reprinted in 1763. His other works were, 1. "The Parliament of Ladies," 1647, 4to, a kind of banter on sir Henry Blount, for certain loose sentiments respecting the female sex. 2. "Shuffling, cutting, and dealing, in a game at Piquet," 1659, 4to, another satire on Cromwell. 3. "The Isle of Pines: or a late discovery of a fourth island near *Terra australis incognita*, by Hen. Cornelius Van Sloetten," Lond. 1668, 4to. He was also the editor of Machiavel's works, and the defender of his principles. Wood says he wrote some poems, inserted in various collections. One in Mr. Nichols's collection, vol. VII. p. 1, gives us no very favourable idea of his genius or decency.[1]

NEWBOROUGH, or NEWBURGH (WILLIAM of), commonly known by his Latin name of Gul. Neubrigensis, an early English historian, was born at Bridlington in Yorkshire, in the first year of king Stephen's reign, 1136, and educated in the abbey of Newborough, of which he became a member. Besides the name of Neubrigensis, which he derived from his abbey, we find him called Parvus, or "Little;" but whether this was a surname or nickname, is somewhat dubious. Tanner notices him under the name of Petyt; and Nicolson says, that his true surname was Little; and that he calls himself Petit, or Parvus. Hearne allows that others called him so; but does not remember where he styles himself so. Mr. Denne thinks it remarkable, that with allusion to himself, he twice uses the word "Parvitas," thereby insinuating how little qualified he was to discharge the office of a historiographer, or to hastily

[1] Ath. Ox. vol. II.—Nichols's Poems.—Biog. Dram.

form a judgment of the actions of so great a man as Becket.

Neubrigensis's history, published at Paris, with Picard's notes, 1610, 8vo, then by Gale, and lastly, and more correctly, by Hearne, 3 vols. Oxon. 1719, 8vo, begins with the Norman conquest, and ends with the year 1197, and is written in a good Latin style. He has, however, not escaped the credulity of his times and his profession; and perhaps his want of correctness may be attributed to his writing this history in advanced life, when the events of former years were beginning to fade from his memory. Henry compliments him for "regularity of disposition;" but to that he seems to have paid very little attention, and it is the desultory method in which he ranges his materials that affords a strong presumptive proof that he depended most on his own resources, and had not before him any connected chronicle of the times. We have noticed his high respect for Becket, but he had nothing of this for Geoffrey of Monmouth, whose veracity he attacks with great severity. Some writers attribute this to his disappointment in not succeeding Geoffrey in the bishopric of St. Asaph. Hence, says Nicolson, he "fell into a mad humour of decrying the whole principality of Wales, its history, antiquity, and all that belongs to it." Whatever his motive, some of his strictures on Geoffrey are not without foundation.[1]

NEWCASTLE. See CAVENDISH.

NEWCOMB (THOMAS), M. A. son of a worthy clergyman in Herefordshire, and great grandson, by his mother's side, to the famous Spenser, was born in 1675, and was, for some time, educated at Corpus Christi college, Oxford; but we do not find his name among the Graduates. He was afterwards chaplain to the second duke of Richmond, and rector of Stopham in Sussex, in 1734, when he published a translation of "Velleius Paterculus." For some time before this he lived at Hackney, in rather distressed circumstances. So early as 1718, he was author of an excellent poem, under the title of "Bibliotheca," which is preserved in the third volume of Nichols's "Select Collection of Miscellany Poems," and on which Dr. Warton thinks Pope must have formed his goddess Dul-

[1] Tanner.—Nicolson.—Hearne.—Archæologia, vol. IX.—Henry's Hist. of Great Britain.

ness, in the "Dunciad." Besides the many productions of Dr. Newcomb reprinted in that collection, he was author of several poems of merit; particularly of "The last Judgment of Men and Angels, in twelve books, after the manner of Milton," 1723, folio, adorned with a fine metzotinto portrait; of another, "To her late majesty queen Anne, upon the Peace of Utrecht;" "An Ode to the memory of Mr. Rowe;" and another, "To the memory of the countess of Berkeley." He also translated several of Addison's Latin poems, and Philips's "Ode to Mr. St. John."

After Dr. Young had published his celebrated satires, Mr. Newcomb, who was very intimate with him, printed, 1. "The Manners of the Times, in seven Satires." 2. "An Ode to the Queen, on the happy accession of their Majesties to the Crown," 1727. 3. "An Ode to the Right Honourable the Earl of Orford, on Retirement," 1742. 4. "A Collection of Odes and Epigrams, &c. occasioned by the Success of the British and Confederate Arms in Germany," 1743. 5. "An Ode inscribed to the Memory of the late Earl of Orford," 1747. 6. "Two Odes to his Royal Highness the Duke of Cumberland, on his return from Scotland, and on his Voyage to Holland," 1746. 7. "A Paraphrase on some Select Psalms." 8. "The Consummation, a Sacred Ode on the final Dissolution of the World, inscribed to his Grace the Archbishop of Canterbury," 1752, 4to. 9. "A Miscellaneous Collection of Original Poems, Odes, Epistles, Translations, &c. written chiefly on political and moral subjects; to which are added, Occasional Letters and Essays, formerly published in defence of the present government and administration," 1756, a large volume in 4to. 10. "Vindicta Britannica, an Ode on the Royal Navy," inscribed to the King," 1759, 4to. 11. "Novus Epigrammatum Delectus, or Original State Epigrams and Minor Odes, suited to the Times," 1760, 8vo. 12. "The Retired Penitent, being a poetical Version of one of the Rev. Dr. Young's Moral Contemplations. Revised, approved, and published, with the Consent of that learned and eminent Writer," 1760, 12mo. 13. "A congratulatory Ode to the Queen, on her Voyage to England," 1761, 4to. 14. "On the Success of the British Arms. A congratulatory Ode addressed to his Majesty," 1763, 4to. 15. "The Death of Abel, a Sacred Poem, written originally in the German language, attempted in the style of Milton," 1763, 12mo. 16. In 1757, he published "Versions of two of Hervey's

Meditations," in blank verse. And, in 1764, the whole of them were printed in two volumes, 12mo, inscribed to the right hon. Arthur Onslow, sir Thomas Parker, and lady Juliana Penn. Mr. Nichols also supposes, that Dr. Newcomb was the author of "A Supplement to a late excellent poem, entitled Are these things so?" 1740; and of "Pre-existence and Transmigration, or the new Metamorphosis; a Philosophical Essay on the Nature and Progress of the Soul; a poem, something between a panegyric and a satire," 1743. Dr. Newcomb died probably about 1766, in which year his library was sold, and when he must have been in his ninety-first year.[1]

NEWCOME (WILLIAM), an eminent prelate, descended from a non-conformist family, was born at Barton-le-Clay, in Bedfordshire, April 10, 1729, and educated at Abingdon school. In 1745 he entered of Pembroke college, Oxford, but removed some time after to Hertford college, where he took his degree of M. A. in 1753, and became a tutor of considerable eminence. Among other pupils who preserved a high respect for his memory, was the late hon. Charles James Fox. In 1765 he took his degrees of B. D. and D. D. and was appointed chaplain to the earl of Hertford, then lord lieutenant of Ireland, who conferred on him, within a year, the see of Dromore. In 1775, he was translated to Ossory, and in 1778 produced his first work, "An Harmony of the Gospels," which involved him in a controversy with Dr. Priestley respecting the duration of our Lord's ministry, Dr. Priestley confining it to one year, while the bishop extended its duration to three years and a half. In 1779 Dr. Newcome was translated to the see of Waterford; and in 1782 published "Observations on our Lord's conduct as a divine Instructor, and on the excellence of his moral character." This was followed, in 1785, by "An attempt towards an improved version, a metrical arrangement, and an explanation of the Twelve Minor Prophets," 4to, and in 1788, by "An attempt towards an improved version, a metrical arrangement, and an explanation of the prophet Ezekiel," 4to. He published also about the same time "A Review of the chief difficulties in the Gospel history respecting our Lord's Resurrection," 4to, the purpose of which was to correct some errors in his "Harmony." In 1792 he published at Dublin one of his

[1] Nichols's Poems.

most useful works, "An historical view of the English Biblical translations; the expediency of revising by authority our present translation; and the means of executing such a work," 8vo. Concerning the latter part of this scheme there are many differences of opinion, and in the learned prelate's zeal to effect a new translation, he is thought, both in this and his former publications, to have been too general in his strictures on the old. He lived, however, to witness Dr. Geddes's abortive attempt towards a new translation, and the danger of such a work falling into improper hands. For the historical part, the bishop is chiefly indebted to Lewis, but his arrangement is better, and his list of editions more easily to be consulted, and therefore more useful. Except a very valuable Charge, this was the last of Dr. Newcome's publications which appeared in his life-time. In January 1795 he was translated to the archbishopric of Armagh. He died at his house in St. Stephen's Green, Dublin, Jan. 11, 1800, in the seventy-first year of his age; and was interred in the new chapel of Trinity college. Soon after his death was published his "Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ," &c. The writer of his life in the Cyclopædia says that this work "has been made the basis of an "Improved Version of the New Testament, published by a Society for the Promotion of Christian Knowledge, &c." much to the mortification, as we have heard, of some of the archbishop's relatives;" nor will our readers fail to sympathize with them, when they are told that this "Improved version" is that which has been so ably and justly censured and exposed by the Rev. Edward Nares, in his "Remarks on the Version of the New Testament lately edited by the Unitarians," &c. 1810, 8vo. Archbishop Newcome's interleaved Bible, in four volumes folio, is in the library at Lambeth-palace. He was, unquestionably, an excellent scholar, and well-qualified for biblical criticism; but either his zeal for a new version, or his views of liberality, led him to give too much encouragement to the attempts of those with whom he never could have cordially agreed, and who seem to consider every deviation from what the majority hold sacred, as an improvement.[1]

NEWCOURT (RICHARD), author of that very valuable work the "Repertorium Londinense," deserves some notice,

[1] Gent. Mag. vol. LXX.—Rees's Cyclopædia.

although we have been able to recover very few particulars of him. We have, however, on his own authority, that he was one of the proctors general of the court of arches, from Trinity term 1668. He probably was the "Richard Newcourt, gent." who assisted in publishing "An exact Delineation of London," &c. in 1658, and if so, was of Somerton, in the county of Somerset. He was for twenty-seven years principal registrar of the diocese of Canterbury, and notary public, and generally resided in Doctors' Commons, but died at Greenwich in February 1716, considerably advanced in life, if the preceding dates are correct. His "Repertorium Ecclesiasticum Parochiale Londinense," was published in 2 vols. fol.; the first in 1708, and the second in 1710. It would be quite unnecessary to enlarge on the merits of this most useful work.[1]

NEWDIGATE (Sir Roger, Bart.), of Arbury in Warwickshire, an elegant scholar, and an eminent benefactor to the university of Oxford, was born May 30, 1719. He was the seventh and youngest son of sir Richard Newdigate, bart. by his second lady Elizabeth, daughter of sir Roger Twisden, bart. In his sixteenth year he succeeded, in title and estate, his elder brother, sir Edward. Sir Roger was at that time a king's scholar at Westminster school, where by his own choice he continued three years, and then entered of University college, Oxford. Here he was created M. A. in May 1738, and afterwards set out on one of those continental tours which his classical knowledge and fine taste enabled him to turn to the best advantage, by accumulating a vast collection of monumental antiquities, and drawings of ancient ruins, buildings, statues, &c. Of these last there are two ample folios in his library at Arbury, the produce of his indefatigable and accurate pencil. He also brought home some curious antique marbles and vases of exquisite workmanship (some of which are engraved in Piranesi, where his name occurs several times), casts from the most admired statues at Rome and Florence, and copies of many celebrated paintings, particularly a fine one of the famous Transfiguration, by Raphael, which adorns the magnificent saloon at Arbury.

Shortly after his return in 1742, he was unanimously elected knight of the shire for the county of Middlesex; but in the next parliament he was, on lord Cornbury's

[1] Noble's Suppl. to Granger.—Gough's Topography.—Lysons's Environs.

being called up to the house of peers, elected in 1751 to succeed him as representative for the university of Oxford, an honour which few men knew better how to appreciate. In no place, and on no occasion, is the purity of election more sacredly guarded than in the choice of members to represent that university, where to make declarations, to canvass, to treat, or even to be seen within the limits of the university during a vacancy, would be, in any candidate, almost a forfeiture of favour. In the case of our worthy baronet, he remained ignorant of being proposed and elected, until he received a letter from the vice-chancellor, Dr. Browne, master of University college, by one of the esquire beadles. In the same independent manner he was re-elected in 1754, 1761, 1768, and 1774, during which last year, he was in Italy. On the dissolution of parliament in 1780, being advanced in years, and desirous of repose, he solicited his dismission, retired from public life, and was succeeded by sir William Dolben. He died at his seat at Arbury, Nov. 25, 1806, in the eighty-seventh year of his age.

He married twice, first in 1743, Sophia, daughter of Edward Conyers, of Copt-hall, in Essex, esq. who died in 1774; and secondly, in 1776, Hester, daughter of Edward Mundy, of Shipley, in Derbyshire, esq.; but having no issue by either, the title became extinct.

Although he retired from public life in 1780, his ample and richly-stored library appears to have afforded him sufficient employment, and he preserved his critical taste and acumen to almost the last period of his life. Among his employments, not many years before his death, was an examination of Whitaker's account of Hannibal's passage over the Alps. He had himself twice crossed these stupendous mountains, and was much dissatisfied with some parts of the route which Whitaker had assigned to Hannibal, particularly where that author leads him from Lyons to Geneva (every step, as sir Roger said, out of his way) and therefore he drew up a succinct account of the march of the Carthaginian, conducting him from Lyons up the river to Seissel, thence to Martigni, and so to the great St. Bernard, and to Aouste (Auguste) of which in his own tour he had many drawings. Such had been his early application, and such his powers of memory, that the best classics seemed as familiar to him when he was past fourscore, as if just come from Oxford or Westminster. But these were

not his only studies. He was well acquainted with theology, particularly the writings of our elder divines, and was himself a man of a devout habit, and unremitting in religious duties. One of his latest works was the composing of a "Harmony of the Gospels," divided into short sections; but he never considered these works as more than the amusements of retired life, and they were consequently seen only by his friends, among whom were Drs. Winchester and Townson, and the present worthy archdeacon Churton, to whose pen we owe the most valuable part of this sketch.

To the university of Oxford he was a steady friend and frequent benefactor. The admired cast of the Florentine boar in Queen's college library, the Florentine museum, and other books in the library of University college, Piranesi's works in the Bodleian, and those exquisite specimens of ancient sculpture, the Candelabra in the Radcliffe library (which cost 1800*l.*) were some of his donations. In 1755 he was honoured by the countess dowager of Pomfret (who was aunt to the first lady Newdigate) with a commission to intimate to the university her ladyship's intention of presenting them with what are now called the Arundelian marbles. In 1805 sir Roger made an offer to the university of the sum of 2000*l.* for the purpose of removing them to the Radcliffe library, but some unexpected difficulties were started at that time, which prevented the plan from being executed, although it is to be hoped, it is not finally abandoned. He gave also 1000*l.* to be vested in the public funds, in the name of the vice-chancellor and the master of University college, for the time being, in trust, part of it to go for an annual prize for English verses on ancient sculpture, painting, and architecture, and the remainder to accumulate as a fund towards the amendment of the lodgings of the master of University college. His charitable benefactions in the neighbourhood of his estate were extensive, and have proved highly advantageous, in ameliorating the state of the poor, and furnishing them with education and the means of industry. But we must refer to our authority for these and other interesting particulars of this worthy baronet.[1]

NEWLAND (PETER), a Dutch author, was the son of a carpenter at Dimmermeer, near Amsterdam, and was

[1] Life by Mr. Archdeacon Churton in Gent. Mag. vol. LXXVII.—Betham's Baronetage, corrected by Beatson's Index to the House of Commons.

born in 1764. In his childhood he evinced extraordinary proofs of genius, and at the age of ten years produced some excellent pieces of poetry, and was, even then, able to solve problems in mathematics without having had any instruction from a master. The Batavian government appointed him one of the commissioners of longitude, and he was successively professor of mathematics and philosophy at Utrecht and Amsterdam. He died in 1794. He was author of several works, among which may be mentioned the following: 1. Poems in the Dutch language; 2. A tract on the means of enlightening a People; 3. On the general utility of the Mathematics; 4. Of the System of Lavoisier; and 5. A treatise on Navigation. To these may be added treatises on the form of the globe; on the course of comets, and the uncertainty of their return; and on the method of ascertaining the latitude at sea.[1]

NEWTON (JOHN), an eminent English mathematician and divine, the grandson of John Newton, of Axmouth, in Devonshire, and the son of Humphrey Newton of Oundle, in Northamptonshire, was born at Oundle in 1622, and was entered a commoner of St. Edmund's hall, Oxford, in 1637. He took the degree of B. A. in 1641; and the year following, was created master, in precedence to several gentlemen that belonged to the king and court, then residing in the university, on account of his distinguished talents in the higher branches of science. His genius being inclined to astronomy and the mathematics, he made great proficiency in these sciences, which he found of service during the times of the usurpation, when he continued stedfast to his legal sovereign. After the restoration he was created D. D. at Oxford, Sept. 1661, was made one of the king's chaplains, and rector of Ross, in Herefordshire, in the place of Mr. John Toombes, ejected for non-conformity. He held this living till his death, which happened at Ross, Dec. 25, 1678. Mr. Wood gives him the character of a capricious and humoursome person; but whatever may be in this, his writings are sufficient monuments of his genius and skill in the mathematics. These are, 1. "Astronomia Britannica, &c. in three parts," 1656, 4to. 2. "Help to Calculation; with tables of declination, ascension, &c." 1657, 4to. 3. "Trigonometria Britannica, in two books," 1658, folio; one composed by our

[1] Dict. Hist.—Rees's Cyclopædia.

author, and the other translated from the Latin of Henry Gellibrand. 4. "Chiliades centum Logarithmorum," printed with, 5. "Geometrical Trigonometry," 1659. 6. "Mathematical Elements, three parts," 1660, 4to. 7. "A perpetual Diary, or Almanac," 1662. 8. "Description of the use of the Carpenter's Rule," 1667. 9. "Ephemerides, shewing the Interest and Rate of Money at six per cent." &c. 1667. 10. Chiliades centum Logarithmorum, et tabula partium proportionalium," 1667. 11. "The Rule of Interest, or the case of Decimal Fractions, &c. part II." 1668, 8vo. 12. "School-Pastime for young Children," &c. 1669, 8vo. 13. "Art of practical Gauging," &c. 1669. 14. "Introduction to the art of Rhetoric," 1671. 15. "The art of Natural Arithmetic, in whole numbers, and fractions vulgar and decimal," 1671, 8vo. 16. "The English Academy," 1677, 8vo. 17. "Cosmography." 18. "Introduction to Astronomy." 19. "Introduction to Geography," 1678, 8vo.[1]

NEWTON (JOHN), an English clergyman, whose extraordinary history has long been before the public, was born in London, July 24, 1725. His father was many years master of a ship in the Mediterranean trade, and in 1748 went out as governor of York Fort, in Hudson's Bay, where he died in 1750. His mother, who died when he was only seven years old, had given him such religious instruction as suited his capacity, which was apt and good. By school education he profited little. He appears indeed to have been at a school at Stratford, in Essex, about two years, and acquired some knowledge of the Latin, but his master's method being too precipitate, he soon lost all he had learned. At the age of eleven he was taken to sea by his father, and before 1742 had made several voyages, at considerable intervals, which were chiefly spent in the country, excepting a few months in his fifteenth year, when he was placed with a very advantageous prospect at Alicant, where, as he says, "he might have done well, if he had behaved well." For about two years something like religious reformation appeared in him, but he adds, "it was a poor religion, and only tended to make him gloomy, stupid, unsocial, and useless;" and from this he was seduced into the contrary extreme, by perusing some of the writings of Shaftesbury, which he found in a petty shop at Middleburgh, in Holland.

[1] Ath. Ox. vol. II.—Martin's Biog. Phil.

In 1742, when his father proposed to leave off going to sea, he endeavoured to provide his son with a situation, and an eligible one occurred of his going to Jamaica; but happening to meet with the lady who became afterwards his wife, he abhorred the thought of living from her at such a distance as Jamaica, and that perhaps for four or five years, and therefore absented himself on a visit to Kent, until the ship sailed without him. His father, though highly displeased, became reconciled, and in a little time Mr. Newton sailed with a friend of his father's to Venice. In this voyage, being a common sailor, and exposed to the company of some profligate comrades, he began to relax from the regularity which he had preserved in a certain degree, for more than two years; and in this and his subsequent voyages, represents himself as extremely thoughtless, vicious, and abandoned. The consequences of this conduct led to those adventures which he has so interestingly detailed in his life, published in 1764, and to which we must refer as to a work that does not admit of a satisfactory abridgment. If his vices were great, his sufferings seem also to have amounted to the extremes of misery and disgrace; but at length, about 1747, he was rescued by his father from this state of wretchedness, and in 1748, appears to have been for the first time awakened to a proper sense of his past life, which gradually improved into a real reformation. After this he was employed in ships concerned in the African slave-trade, and acquired that knowledge which many years afterwards enabled him to contribute, by his evidence before parliament, to the abolition of that detestable traffic.

It is remarkable, that in all his miseries and wretchedness, and even when most profligate and apparently thoughtless in his conduct on board of ship, he preserved an anxiety to learn, and at his leisure hours, acquired a considerable knowledge of the mathematics. In his later voyages, he endeavoured to revive his acquaintance with the Latin language. How scanty his means were, appears from his own account. "He had seen an imitation of one of Horace's odes in a magazine, and wished to be able to read that poet, but had no other help than an old English translation, with Castalio's Latin Bible. He had the Delphin edition of Horace, and by comparing the odes with the interpretation, and tracing such words as he understood from place to place by the index, together with what

assistance he could get from the Latin Bible, he thus, by dint of hard industry, made some progress. He not only understood the sense of many odes, and some of the epistles, but "I began," he says, "to relish the beauties of the composition; acquired a spice of what Mr. Law calls classical enthusiasm; and, indeed, by this means, I had Horace more *ad unguem*, than some who are masters of the Latin tongue. For my helps were so few, that I generally had the passage fixed in my memory before I could fully understand its meaning." In a future voyage, which he commenced from Liverpool in August 1750, as commander, he made still greater progress in Latin; providing himself with a dictionary, and adding to Horace, Juvenal, Livy, Cæsar, &c. His conduct in all respects was now become regular. He allotted about eight hours for sleep and meals, eight hours for exercise and devotion, and eight hours to his books. In a Guinea trader, such a life perhaps has no parallel.

At length a variety of circumstances concurred to wean him from the sea, and after having been for some time placed in a situation as tidewaiter at Liverpool, he applied with great diligence to his studies, and acquired a competent knowledge of the sacred languages, with a view to take orders in the church. In 1758 he had received a title to a curacy, but on application to the archbishop of York, Dr. Gilbert, was refused ordination, as it appeared that he had been guilty of some irregularities, such as preaching in dissenting meetings, or other places, without ordination of any kind. In April 1764, however, by dint of strong recommendation, and a professed attachment, which he ever most carefully preserved, to the doctrines and discipline of the church, he was ordained by Dr. Green, bishop of Lincoln, to the curacy of Olney, and admitted into priest's orders in June 1765. The living of Olney was at this time held by the celebrated angler, Moses Brown (see his article), a man who maintained the same evangelical sentiments as Mr. Newton, but had been under pecuniary difficulties, and was glad to accept the chaplaincy of Morden college, Blackheath, leaving the charge of his flock at Olney to Mr. Newton, who remained here for sixteen years.

At Olney Mr. Newton became acquainted with two gentlemen whose friendship gave an important interest to his future life, the benevolent John Thornton, esq. and Wil-

liam Cowper, the celebrated poet. The former, conceiving a high idea of the integrity and usefulness of Mr. Newton in this parish, determined to allow him a certain sum (200*l.* a year) with which he wished him to keep open house for such as were worthy of entertainment, and to help the poor and needy. Mr. Newton reckoned that he had received of Mr. Thornton upwards of 3000*l.* in this way during his residence at Olney, a sum which, however great, will not surprize those who knew the extent of Mr. Thornton's liberality. His intimacy with Cowper forms one of the most interesting periods of that poet's life. To what is said in our account of Cowper (vol. X. p. 405, &c.) we have only to regret in this place that much information has been lost to the public by the suppression of Mr. Newton's letters to his afflicted friend. These letters must have been in Cowper's possession; but what became of them after his death has never been explained. Had they appeared, they probably would have established beyond all power of contradiction, that no part of Cowper's deplorable melancholy was attributable to his connection with Mr. Newton, or with men of his principles. Mr. Newton was himself a man of remarkable cheerfulness of disposition, and had a particular talent in administering consolation to those whose uneasiness arose from religious affections, nor was he easily mistaken in separating real concern from affectation. It appears that Mr. Newton was once in possession of a life of Cowper, written by himself, at the calmest period of his life; some facts from this have been communicated to the public by his biographer, but more remains, which we have been told would have thrown additional light on Mr. Cowper's remarkable history.

In 1779 Mr. Newton was removed from Olney to be rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard-street, on the presentation of his steady friend Mr. Thornton, and continued his labours in this place during life. Few men had more the art of attracting friendship; and his congregation, which increased every day, became attached to him in a degree which time has not yet abated. One trait in his character added much to his usefulness; his benevolence was most extensive; his house was open to the afflicted of every description; gratitude appears to have been his predominant virtue; he never for a moment forgot the wretched state from which Providence had raised him, and

this thankfulness continually operated in endeavours to relieve the wants of others. He never knew how to refuse applications from the distressed, and his sympathy often drew such nearer him than a man more studious of domestic quiet would have wished. However liberal in affording an asylum to poor persons of whom he had a good opinion, he was, like Dr. Johnson, often the only person in his house who exhibited a contented mind and a thankful heart. Among his other services of no small importance, was his kind patronage of young men intended for the church. Some of these he had frequently about him, and assisted them either from his own scanty means, or by recommending them to his opulent friends, with whom Mr. Newton's recommendations were decisive. It may now be mentioned, that the world owes the character and services of the late Dr. Claudius Buchanan to Mr. Newton, as will appear more particularly when the life of that gentleman shall be exhibited to the world. The early part of it was almost as unpromising as that of Mr. Newton himself.

Mr. Newton died Dec. 31, 1807, and was buried in the rector's vault of his church. His faculties experienced some decay during the last two or three years, but his conversation at times exhibited his usual powers, and that original turn of thinking and expression which, in his former days, rendered his company equally pleasant and edifying. In 1750 he married Mary, the daughter of Mr. George Catlet, of Chatham, in Kent, who died in 1790, but had no issue by her. His principal works, of which a complete edition was published soon after his death, consist of sermons, preached and published at various times; the narrative of his life, published in 1764; "Review of Ecclesiastical History," on the plan which Mr. Milner afterwards pursued; "Hymns," some of which are by Cowper; "Cardiphonia;" and the "Messiah," a series of sermons on the words of the celebrated oratorio. His "Life" was written by the late rev. Richard Cecil, and is published in 12mo.—To this we owe the above sketch.[1]

NEWTON (Sir Isaac), the most splendid genius that has yet adorned human nature, and by universal consent placed at the head of mathematics and of science, was born on Christmas-day, O. S. 1642, at Woolsthorpe, in the parish of Colsterworth, in the county of Lincoln. When

[1] Life as above.

born he was so little, that his mother used to say he might have been put into a quart mug, and so unlikely to live, that two women who were sent to lady Pakenham's, at North Witham, for something for him, did not expect to find him alive at their return. He was born near three months after the death of his father, who was descended from the eldest branch of the family of sir John Newton, bart. and was lord of the manor of Woolsthorpe. The family came originally from Newton, in the county of Lancaster, from which, probably, they took their name. His mother was Hannah Ayscough, of an ancient and honourable family in the county of Lincoln. She was married a second time to the rev. Barnabas Smith, rector of North Witham, a rich old bachelor, and had by him a son and two daughters. Previously, however, to her marriage, she settled some land upon Isaac. He went to two little day-schools at Skillington and Stoke till he was twelve years old, when he was sent to the great school at Grantham, under Mr. Stokes, who had the character of being a very good schoolmaster. While at Grantham he boarded in the house of Mr. Clark, an apothecary, whose brother was at that time usher of the school.

Here he soon gave proofs of a surprizing genius, and astonished his acquaintances by his mechanical contrivances. Instead of playing among other boys, he always busied himself in making curiosities, and models of wood of different kinds. For this purpose he got little saws, hatchets, hammers, and all sorts of tools, which he knew how to use with great dexterity. He even went so far as to make a wooden clock. A new windmill was set up about this time near Grantham in the way to Gunnerby. Young Newton's imitating genius was excited, and by frequently prying into the fabric of it, as they were making it, he contrived to make a very perfect model, which was considered at least equal to the workmanship of the original. This sometimes he set upon the house-top where he lodged, and clothing it with sails, the wind readily turned it. He put a mouse into this machine, which he called his *miller*, and he contrived matters so that the mouse would turn round the mill whenever he thought proper. He used to joke too about the miller eating the corn that was put into the mill. Another of his contrivances was a water-clock, which he made out of a box that he begged from the brother of his landlord's wife. It was about four feet in height, and

of a proportional breadth. There was a dial-plate at top with figures for the hours. The index was turned by a piece of wood which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water.

These fancies sometimes engrossed so much of his thoughts that he was apt to neglect his book, and dull boys were now and then put over him in his form. But this made him redouble his pains to overtake them, and such was his capacity that he could soon do it, and outstrip them when he pleased: and this was taken notice of by his master. He used himself to relate that he was very negligent at school, and very low in it till the boy above him gave him a kick which put him to great pain. Not content with having threshed his adversary, Isaac could not rest till he had got before him in the school, and from that time he continued rising until he was head-boy. Still, no disappointments of the above kind could induce him to lay aside his mechanical inventions; but during holidays, and every moment allotted to play, he employed himself in knocking and hammering in his lodging-room, pursuing the strong bent of his inclination, not only in things serious, but in ludicrous contrivances, calculated to please his school-fellows as well as himself; as, for example, paper kites, which he first introduced at Grantham, and of which he took pains to find out their proper proportion and figures, and the proper place for fixing the string to them. He made lanterns of paper crimpled, which he used to go to school by in winter mornings with a candle, and he tied them to the tails of his kites in a dark night, which at first frightened the country people exceedingly, who took his candles for comets. He was no less diligent in observing the motion of the sun, especially in the yard of the house where he lived, against the wall and roof, wherein he drove pegs, to mark the hours and half hours made by the shade. These, by some years' observation, he made so exact that any body knew what o'clock it was by Isaac's dial, as they usually called it.

His turn for drawing, which he acquired without any assistance, was equally remarkable with his mechanical inventions. He filled his whole room with pictures of his own making, copied partly from prints, and partly from the life. Among others were portraits of several of the

kings, of Dr. Donne, and of Mr. Stokes, his schoolmaster. He informed Mr. Conduitt, his nephew, that he had also a facility in making verses. This is the more remarkable, as he had been heard to express a contempt for poetry. Hence it is probable, that the following lines, which he wrote under the portrait of Charles I. were of his own composition. They were given by Dr. Stukely, from Mrs. Vincent, who repeated them from memory:

"A secret art my soul requires to try,
If prayers can give me what the wars deny.
Three crowns distinguished here in order do
Present their objects to my knowing view.
Earth's crown, thus at my feet, I can disdain,
Which heavy is, and, at the best, but vain.
But now a crown of thorns I gladly greet:
Sharp is the crown, but not so sharp as sweet.
The crown of glory that I yonder see,
Is full of bliss, and of eternity."

If Newton wrote these lines, it must be remembered that they were written when he was only a boy at school.

Mrs. Vincent was neice to the wife of sir Isaac's landlord at Grantham, and lived with him in the same house. According to her account, he very seldom joined with his school-fellows in their boyish amusements, but chose rather to be at home, even among the girls, and would frequently make little tables, cupboards, and other utensils, for her and her play-fellows to set their babies and trinkets in. She mentioned likewise a cart, which he made with four wheels, in which he would sit, and by turning a windlass about, make it carry him round the house wherever he pleased. He is said to have contracted an attachment to Mrs. Vincent, whose maiden name was Storey, and would have married her, but being himself a fellow of a college, with hardly any other income, and she having little or no fortune of her own, he judged it imprudent to enter into any matrimonial connection. But he continued to visit her as long as he lived, after her marriage, and repeatedly supplied her with money when she wanted it.

During all this time the mother of sir Isaac lived at North Witham, with her second husband; but, upon his death, she returned to Woolsthorpe, and in order to save expences as much as she could, she recalled her son from school, in order to make him serviceable at Woolsthorpe, in managing the farm and country business. Here he was employed in superintending the tillage, grazing, and har-

vest; and he was frequently sent on Saturdays to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market town for a family; but, on account of his youth, his mother used to send a trusty old servant along with him, to put him in the way of business. Their inn was at the Saracen's head, in West-gate, where, as soon as they had put up their horses, Isaac generally left the man to manage the marketing, and, retiring to Mr. Clark's garret, where he used to lodge, entertained himself with a parcel of old books till it was time to go home again; or else he would stop by the way, between home and Grantham, and lie under a hedge studying, till the man went to town and did the business, and called upon him in his way back. When at home, if his mother ordered him into the fields to look after the sheep, the corn, or upon any other rural employment, it went on very heavily under his management. His chief delight was to sit under a tree with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy, or he would get to a stream and make mill-wheels.

This conduct of her son induced his mother to send him to Grantham school again for nine months; and then to Trinity college, Cambridge, where he was admitted June 5, 1660, and where he was soon noticed by Dr. Isaac Barrow, who perceived his talents, and contracted a great friendship for him. The progress of his studies here was of no common kind. He always informed himself beforehand of the books which his tutor intended to read, and when he came to the lectures he found he knew more of them than his tutor himself. The first books which he read for that purpose were Saunderson's Logic, and Kepler's Optics. A desire to know whether there was any thing in judicial astrology, first put him upon studying mathematics. He discovered the emptiness of that study as soon as he erected a figure; for which purpose he made use of two or three problems in Euclid, which he turned to by means of an index. He did not then read the rest, looking upon it as a book containing only plain and obvious things. This neglect of the ancient mathematicians, we are told by Dr. Pemberton, he afterwards regretted. The modern books which he read gave his mind, as he conceived, a wrong bias, vitiated his taste, and prevented him from attaining that elegance of demonstration which he

admired in the ancients. The first mathematical book that he read was Des Cartes's Geometry, and he made himself master of it by dint of genius and application, without going through the usual steps, or having the assistance of any person. His next book was the "Arithmetic of Infinites," by Dr. Wallis. On these books he wrote comments as he read them, and reaped a rich harvest of discoveries, or more properly, indeed, made almost all his mathematical discoveries as he proceeded in their perusal.*

In 1664 he bought a prism, as appears by some of his own accounts of expences at Cambridge, to try some experiments upon Des Cartes's doctrine of colours, and soon satisfied himself that that philosopher's hypothesis was destitute of foundation; and the further prosecution of the subject satisfied him respecting the real nature of light and colours. He soon after drew up an account of his doctrine, which was published in the Philosophical Transactions, and unfortunately gave origin to a controversy between him and some foreign opticians, which produced an unhappy effect on his mind, and prevented him from publishing his mathematical discoveries, as he had originally intended. He communicated them, however, to Dr. Barrow, who sent an account of them to Collins and Oldenburg, and by that means they came to be known to the members of the royal society. He laid the foundation of all his discoveries before he was twenty-four years of age.

In contemplating his genius, it becomes a doubt which of these endowments had the greatest share, sagacity, penetration, strength, or diligence; and, after all, the mark that seems most to distinguish it is, that he himself made the justest estimation of it, declaring, that, if he had done the world any service, it was due to nothing but industry and patient thought; that he kept the subject under consideration constantly before him, and waited till the first dawning opened gradually, by little and little, into a full and clear light*. And hence no doubt arose that unusual

* It is said that when he had any mathematical problems or solutions in his mind, he would never quit the subject on any account. And his servant has said, when he has been getting up in a morning, he has sometimes begun to dress, and with one leg in his breeches, sat down again on the bed, where he has remained for hours before he has got his clothes on: and that dinner has been often three hours ready for him before he could be brought to table. Upon this head several little anecdotes are related; among which is the following: doctor Stukely coming in accidentally one day, when Newton's dinner was left for him upon the table, covered up, as usual, to keep it warm till he could find it convenient to come to table;

kind of horror which he had for all disputes; a steady unbroken attention, free from those frequent recoilings inseparably incident to others, was his peculiar felicity; he knew it, and he knew the value of it. No wonder then that controversy was looked on as his bane, when some objections, hastily made to his discoveries concerning light and colours, induced him to lay aside the design he had of publishing his optic lectures; we find him reflecting on that dispute, into which he was unavoidably drawn thereby, in these terms: "I blamed my own imprudence for parting with so real a blessing as my quiet to run after a shadow." It is true, this shadow, as Fontenelle observes, did not escape him afterwards, nor did it cost him that quiet which he so much valued, but proved as much a real happiness to him as his quiet itself; yet this was a happiness of his own making; he took a resolution, from these disputes, not to publish any more about that theory, till he had put it above the reach of controversy, by the exactest experiments, and the strictest demonstrations; and, accordingly, it has never been called in question since.

In 1665, when he retired to his own estate on account of the plague, the idea of his system of gravitation first occurred to him in consequence of seeing an apple fall from a tree. This remarkable apple-tree is still remaining, and is usually shown to strangers as a curiosity. At that time, not being in possession of any accurate measure of the earth's surface, he estimated the force of gravity erroneously, and found, in consequence, that it was not capable alone of retaining the moon in her orbit. This in-

the doctor lifting the cover, found under it a chicken, which he presently ate, putting the bones in the dish, and replacing the cover. Some time after, Newton came into the room, and after the usual compliments sat down to his dinner; but, on taking up the cover, and seeing only the bones of the fowl left, he observed, with some little surprise, "I thought I had not dined, but I now find that I have."—Of the mildness of his temper, the following instance has been given. Sir Isaac had a favourite little dog, which he called Diamond. Being one day called out of his study into the next room, Diamond was left behind. When sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond having overset a lighted candle among some papers, the nearly finished labour of many years was in flames, and almost consumed to ashes. This loss, as sir Isaac was then very far advanced in years, was irretrievable; yet, without once striking the dog, he only rebuked him with this exclamation, "Oh Diamond! Diamond! thou little knowest the mischief thou hast done!" He was indeed of so meek and gentle a disposition, and so great a lover of peace, that he would rather have chosen to remain in obscurity, than to have the calm of life ruffled by those storms and disputes, which genius and learning always draw upon those that are the most eminent for them.

duced him to dismiss his hypothesis at that time as erroneous. But afterwards, when Picard had measured a degree of the earth's surface with tolerable accuracy, he was enabled to make a more precise estimate, and found that the force of gravity exactly accounted for the moon's motion in he. orbit. He applied his doctrine to the planets and the whole solar system, and found it to account, in a satisfactory manner, for the whole phænomena of the motions of these bodies.

In 1664 he took his bachelor's degree, and in 1667 he was elected fellow of Trinity college. The following year he took his master's degree, and in 1669 Dr. Barrow resigned his mathematical professorship to him. In 1671 he was elected fellow of the royal society. It has been asserted that at this time he was so poor that he was obliged to apply to the society for a dispensation from the usual contribution of a shilling a week, which all the fellows of the society regularly paid. But this, in the opinion of his excellent biographer, whom we principally follow, seems doubtful. His estates, for he had two, were worth about 80*l.* a year, which, added to his fellowship and professorship, must have been sufficient for such a trifling expence. He had indeed his mother and her family to support, but when we consider the expence of living at this time, Mr. Newton, with about 200*l.* a year, his probable income, could not be reckoned a poor man. In 1675 he had a dispensation from king Charles II. to retain his fellowship without taking orders. In 1687 he was chosen one of the delegates to represent the university of Cambridge, before the high commission court, to answer for their refusing to admit father Francis master of arts upon king James's mandamus, without his taking the oaths prescribed by the statutes; and was greatly instrumental in persuading his colleagues to persist in the maintenance of their rights and privileges. So strenuous indeed was the defence which he made, that James, infatuated as he was at this time, thought proper to drop his pretensions. In 1688 he was chosen by the university of Cambridge, member of the convention parliament, and was again chosen in 1701. In 1696, the earl of Halifax, at that time Mr. Montague, and chancellor of the exchequer, who was a great patron of the learned, wrote to him that he had prevailed on the king to make him warden of the mint, a place worth five or six hundred pounds a year, and which Mr. Mon-

tague stated would not require more attendance than he could spare. In this office he did signal service in the great re-coinage which took place soon after, and is said to have saved the nation 80,000*l.* In 1699 he was made master and worker of the mint, in which situation he continued until his death, and behaved himself with an universal character of integrity and disinterestedness. He had frequent opportunities of employing his skill in mathematics and chemistry, particularly in his "Table of Assays of Foreign Coins," which is printed at the end of Dr. Arbuthnot's book of coins.

In 1701 he made Mr. Whiston his deputy professor of mathematics at Cambridge, and gave him all the salary from that time, though he did not absolutely resign the professorship till 1703, in which year he was chosen president of the royal society, and continued to fill that honourable situation till the time of his death. On April 16, 1705, he was knighted by queen Anne, at Trinity college lodge, Cambridge.

While at the university, he spent the greatest part of his time in his closet, and when he was tired with the severer studies of philosophy, his relief and amusement was going to some other study, as history, chronology, divinity, chemistry; all which he examined with the greatest attention, as appears by the many papers which he left behind him on those subjects. After his coming to London *, all the time he could spare from his business, and from the civilities of life, in which he was scrupulously exact and complaisant, was employed in the same way; and he was hardly ever alone without a pen in his hand, and a book before him: and in all the studies which he undertook, he had a perseverance and patience equal to his sagacity and invention. His niece, afterwards married to Mr. Conduitt, who succeeded him as master of the mint, lived with him about twenty years during his residence in London. He always lived in a very handsome, generous manner, though without ostentation or vanity; always hospitable, and, upon proper occasions, he gave splendid entertainments. He was generous and charitable without bounds; and he used to say that they who gave away

* His London residence was chiefly at a house at the corner of Long's court, in St. Martin's street, Leicester-fields, on the roof of which he built a small observatory. This was afterwards occupied for many years by the late venerable Dr. Burney.

nothing till they died, never gave. This, perhaps, was one reason why he never made a will. Scarcely any man of his circumstances ever gave away so much during his own life-time, in alms, in encouraging ingenuity and learning, and to his relations; nor, upon all occasions, showed a greater contempt of his own money, or a more scrupulous frugality of that which belonged to the public, or to any society he was entrusted for. He refused pensions and additional employments that were offered him; he was highly honoured and respected in all reigns, and under all administrations, even by those whom he opposed; for in every situation he shewed an inflexible attachment to the cause of liberty, and to the constitution of Great Britain. George II. and queen Caroline shewed him particular marks of their favour and esteem, and often conversed with him for hours together. The queen in particular, used to take delight in his company, and was accustomed to congratulate herself that she lived in the same country, and at the same time, with so illustrious a person.

Yet, notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish for the applause which he received. In Spence's "Anecdotes" we are told, that when Ramsay was one day complimenting him on his discoveries in philosophy, he answered, "Alas! I am only like a child picking up pebbles on the shore of the great ocean of truth." He was so little vain and desirous of glory from any of his works, that he would have let others run away with the credit of those inventions which have done so much honour to human nature, if his friends and countrymen had not been more jealous than he was of his own glory, and the honour of his country. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity: but always expressed freely his resentment against immorality or impiety. He not only shewed a great and constant regard to religion in general, as well by an exemplary life, as in all his writings, but was also a firm believer in revealed religion, with one exception, an important one indeed, that his sentiments on the doctrine of the Trinity by no means coincided with what are generally held. He left many papers behind him on religious subjects, which Dr. Horsley, who examined them, declined publishing, probably on account of the opinions which we have just hinted. Sir Isaac had such a mildness of tem-

per that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both being the topic that he loved to dwell upon. An innate modesty and simplicity showed itself in all his actions and expressions. His whole life was one continued series of labour, patience, charity, generosity, temperance, piety, goodness, and every other virtue, without a mixture of any known vice whatsoever.

Fontenelle, after detailing these circumstances, observes, that "he was not distinguished from other men by any singularity, either natural or affected;" and Dr. Johnson considered it as an eminent instance of Newton's superiority to the rest of mankind, "that he was able to separate knowledge from those weaknesses by which knowledge is generally disgraced: that he was able to excel in science and wisdom, without purchasing them by the neglect of little things: and that he stood alone merely because he had left the rest of mankind behind him, not because he deviated from the beaten track."

He was blessed with a very happy and vigorous constitution: he was of a middle stature, and rather plump in his latter years: he had a very lively and piercing eye*: a comely and gracious aspect, and a fine head of hair, as white as silver, without any baldness. To the time of his last illness he had the bloom and colour of a young man. He never wore spectacles, nor lost more than one tooth till the day of his death. About five years before his death, he was troubled with an incontinence of urine, and sometimes with a stillicidium, both of which continued to afflict him, more or less, according to the motion to which he was exposed. On this account he sold his chariot, and went always in a chair: and he gave up dining abroad, or with much company at home. He eat little flesh, and lived chiefly upon broth, vegetables, and fruit, of which he always eat heartily. In August, 1724, he voided, without any pain, a stone about the size of a pea, which came away in two pieces: one some days after the other. In January 1725, he had a violent cough and inflammation of the

* This bishop Atterbury denies. "The œil fort vif, et fort perçant, which Fontenelle gives him, did not belong to him, at least for twenty years past, about which time I first came acquainted with him. Indeed, in the whole air of his face and make, there was nothing of that penetrating sagacity which appears in his composures. He had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him." Atterbury's Correspondence, vol. II. p. 329.

lungs, upon which he was persuaded, with considerable difficulty, to take a house in Kensington, where he had, in his eighty-fourth year, a fit of the gout, for the second time, having had a slight attack of it some years before. This fit left him in better health than he had enjoyed for several years. In the winter of 1725, he wanted to resign his situation as master of the mint to his nephew, Mr. Conduitt, but this gentleman would not permit his resignation, but offered to conduct the whole business in his place: and for about a year before his death sir Isaac hardly ever went to the Mint, trusting entirely to the management of his nephew.

On Tuesday, Feb. 28, 1727, he went to town, in order to attend a meeting of the Royal Society. Next day Mr. Conduitt paid him a visit, and found him apparently in better health than he had enjoyed for several years. Sir Isaac was sensible of it himself, and told his nephew, smiling, that he had slept the Sunday before from eleven at night till eight in the morning, without waking. But his fatigue in attending the Society, and in paying and receiving visits, brought his old complaint violently upon him *. Dr. Mead and Mr. Cheselden were carried out to Kensington to see him, by Mr. Conduitt. They immediately pronounced his disease to be the stone in the bladder, and gave no hopes of his recovery. The stone was probably removed from the place where it lay quiet, by the great motion and fatigue of his last journey to London. From this time he had violent fits of pain, with scarcely any intermission: and though the drops of sweat ran down his face with anguish, he never complained, nor cried out, nor shewed the least sign of peevishness or impatience; and, during the short intervals from that violent torture, would smile and talk with his usual cheerfulness. On Wednesday

* Dr. Pearce, afterwards bp. of Rochester, had an interview with sir Isaac a few days before his death, when he read to the doctor a part of his Chronology for near an hour. Happening to speak of some fact, he could not recollect the name of the king in whose reign it happened, and therefore complained of his memory beginning to fail him; but he added immediately, that it was in such a year of such an olympiad, naming them both very exactly. Dr. Pearce very justly considered the ready mention of such chronological dates, as a greater proof of his memory not failing him, than the naming of the king would have been. Newton's Chronology, edit. 1770, p. 10, where this account was first published, in contradiction of a report that our great philosopher's faculties had failed him some time before his death. It is highly proper that such a report should be contradicted; but some decay of faculties in a man whose mind had been on the stretch for seventy years, would not have been wonderful.

March 15 he was somewhat better, and fallacious hopes were entertained of his recovery. On Saturday March 18 he read the newspapers, and held a pretty long conversation with Dr. Mead, and had all his senses perfect; but that evening at six, and all Sunday, he was insensible, and died on Monday March 20, 1727, between one and two o'clock in the morning; having reached the age of eighty-four years and a few months, and retained all his senses and faculties to the end of his life, strong, vigorous, and lively. He continued writing and studying many hours every day, till the period of his last illness. Although he had lived with great splendour and liberality, and had originally but a small property, he accumulated 32,000*l.* of personal estate: which was divided between his four nephews and nieces of half-blood *. The land which he had of his father and mother descended to his heir of the whole blood, John Newton, whose great grand-father was sir Isaac's uncle.

Sir Isaac was remarkably liberal to all his relations, particularly to his mother's family by Mr. Smith, giving to one 500*l.* to another an estate of 4000*l.* or thereabouts, to make up a loss occasioned by the imprudent marriage of one of them, and to prevent a lawsuit among themselves. This was done many years before his death. He had a half-sister, who had a daughter, to whom he gave the best of educations. This was "the famous witty Miss Barton," who married Mr. Conduitt; sir Isaac bought an estate of 70*l.* or 80*l.* a-year, and gave it to their daughter Miss Conduitt, then very young, who was afterwards married to the eldest son of lord Lymington, from whom the present earl of Portsmouth is descended. He was equally kind to his mother's relations, the Ayscoughs, some of whom had been imprudent, and needed his help. To one he gave 800*l.* to another 200*l.* and many other sums, and frequently became security for them. He is said never to have sold the copies of any of his works, but gave them freely to the booksellers. Mr. Seward appears therefore to

* It appears that these nephews and nieces bestowed certain sums in charity, as they thought would do credit to their uncle; particularly we find 20*l.* given by them to the poor of Woolsthorpe and Colsterworth, in Lincolnshire. Sir Isaac had contributed about two years before his death to the erection of a gallery in Colsterworth church. See his correspondence on the subject in Gent. Mag. vol. LIX. p. 775. In the same vol. p. 1076, is his pedigree, written by himself; and on the plate opposite p 798, is a facsimile of his and Mr. Conduitt's handwriting.

have been greatly mistaken in imputing a desire of gain to sir Isaac because he had some concern in the South-Sea bubble, and lost, according to his niece's report, 20,000*l.* Even this loss made no alteration in his liberality, and in point of fact, it appears that the greatest instances of his kindness to his relations and friends occurred after the year 1720. The John Newton above mentioned, who inherited his real estate, died in 1737, at the age of thirty. He is said to have been illiterate and intemperate. With him the family of Newton became extinct.

Sir Isaac Newton was buried with great magnificence, at the public expence. On March 28, he lay in state in the Jerusalem-chamber, and was buried from thence in Westminster-abbey, near the entry into the choir. The spot is one of the most conspicuous in the abbey, and had been previously refused to different noblemen who had applied for it. The pall was supported by the lord high chancellor, the dukes of Montrose and Roxborough, and the earls of Pembroke, Sussex, and Macclesfield, being fellows of the Royal Society. The hon. sir Michael Newton, knight of the Bath, was chief mourner, and was followed by some other relations, and some eminent persons intimately acquainted with sir Isaac. The office was performed by the bishop of Rochester, Dr. Bradford, attended by the prebendaries and choir. A magnificent monument was afterwards erected to his memory, in the abbey, and, by the munificence of the late Dr. Robert Smith, master of Trinity college, the antichapel of that college contains an admirable full-length statue of sir Isaac, by Roubilliac. Medals also were struck to his memory, one by Croker of our mint; one by Dassier of Geneva; and another by Roettiers in France. The only portrait for which he ever sat was by Kneller, and is, if we mistake not, in the collection of the duke of Rutland.

The first life of this illustrious man which appeared was drawn up by Fontenelle, from materials furnished by sir Isaac's nephew, and published in the memoirs of the French Academy. Why none of his countrymen executed such an undertaking we shall not inquire. This, however, is the life from which all succeeding biographers have extracted their materials, and it formed the ground-work of the long, but somewhat confused account, that has hitherto appeared in this dictionary. But, like almost all the *eloges*, published in the memoirs of the French Academy,

it seems better calculated to display the abilities, and answer the private views of Fontenelle, than to convey accurate information. Mr. Edmund Turnor has lately favoured the world with the original life of Newton, drawn up by Mr. Conduitt, for the information of Fontenelle, and with a most interesting letter of Dr. Stukely on the same subject, from the MSS. in the possession of the earl of Portsmouth. But although Mr. Turnor's "Collections for the Town and Soke of Grantham," the work to which we allude, was published in 1806, Dr. Thomson was the first who availed himself of it, to enrich his valuable "History of the Royal Society." In the preceding account, therefore, we have generally followed Dr. Thomson, who has unquestionably the merit of giving the public the most accurate and elegant account of the *personal* history of sir Isaac, a man, said Dr. Johnson, who, had he flourished in ancient Greece, would have been worshipped as a divinity.

Any investigation of his mathematical discoveries, or a laboured analysis of his philosophy, called, by way of distinction, the Newtonian, would be out of place in a work of this kind, and to be satisfactory would exceed all bounds. Dr. Keill said that if all philosophy and mathematics were considered as consisting of ten parts, nine of them would be found entirely of his discovery and invention. "Does Mr. Newton eat, drink, or sleep, like other men?" said the marquis de l'Hospital, one of the greatest mathematicians of the age, to the English who visited him. "I represent him to myself as a celestial genius entirely disengaged from matter." Of his philosophy, properly so called, the great principle is the power of gravity: this had been hinted at by Kepler, but the glory of bringing it to a physical demonstration was reserved for Newton. It was first made public in 1686, but republished in 1713, with considerable improvements. Several other authors have since attempted to make it plainer, by setting aside many of the more sublime mathematical researches, and substituting either more obvious reasoning, or experiments, in lieu of them; particularly Whiston, in his "Prælect. Phys. Mathemat.;" S'Gravesande, in "Element. et Instit." Dr. Pemberton, in his "View;" and Maclaurin, in his excellent work, entitled "An Account of sir Isaac Newton's Philosophical Discoveries."

Notwithstanding the great merit of this philosophy, and the universal reception it has met with at home, it gained ground at its first publication but slowly abroad, and Cartesianism, Huygenianism, and Leibnitzianism, maintained their ground, till the force of truth prevailed. It is now, however, held in the utmost veneration both at home and abroad. The philosophy itself is laid down principally in the third book of the Principia. The two preceding books are taken up in preparing the way for it, and laying down such principles of mathematics as have the nearest relation to philosophy: such are the laws and conditions of powers. And these, to render them less dry and geometrical, the author illustrates by scholia in philosophy, relating chiefly to the density and resistance of bodies, the motion of light and sounds, a vacuum, &c. In the third book he proceeds to the philosophy itself; and from the same principles deduces the structure of the universe, and the powers of gravity, by which bodies tend towards the sun and planets; and from these powers, the motion of planets, and comets, the theory of the moon, and the tides. This book, which he calls "De Mundi Systemate," he tells us was first written in the popular way; but considering, that such as are unacquainted with the said principles would not conceive the force of the consequences, nor be induced to lay aside their ancient prejudices, he afterwards digested the sum of that book into propositions, in the mathematical manner; so as it might only come to be read by such as had first considered the principles; not that it is necessary a man should master them all; many of them, even the first-rate mathematicians, would find a difficulty in getting over. It is enough to have read the definitions, laws of motion, and the three first sections of the first book: after which the author himself directs us to pass on to the book "De Systemate Mundi."

Newton's opinion of God is well expressed by Brucker: "God governs all things, not as the soul of the world, but as the Lord of the universe. The Supreme Deity is an eternal, infinite, and absolutely perfect Being, omnipotent and omniscient: that is, his duration extends from eternity to eternity, and his presence from infinity to infinity; he governs all things, and knows all things which exist, or can be known. He is not eternity or infinity, but eternal and infinite: he is not duration or space, but he endures, and is present; he endures for ever, and is present every

where. Since every portion of space is always, and every indivisible moment of duration is every where, certainly the Maker and Lord of all things cannot be never or nowhere. God is omnipresent not virtually only, but substantially, for power cannot subsist without substance. In him all things are contained and move, but without reciprocal affection: God is not affected by the motion of bodies, nor do bodies suffer resistance from the omnipresence of God.

"It is universally allowed, that God exists necessarily; and by the same necessity he exists always and every where. Whence he is throughout similar, all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting; but in a manner not at all human; in a manner not at all corporeal; in a manner to us altogether unknown. As a blind man has no idea of colours, so we have no idea of the manner in which the Most Wise God perceives and understands all things. He is entirely without body and bodily form, and therefore can neither be seen, nor heard, nor touched; nor ought he to be worshipped under any corporeal representation. We have ideas of his attributes, but what the substance of anything is we are wholly ignorant. We see only the figures and colours of bodies; we hear only sounds; we touch only external superficies; we smell only odours; we taste only savours; of their internal substances we have no knowledge by any sense, or by any reflex act of the mind: much less have we any idea of the substance of God. We know him only by his properties and attributes, by the most wise and excellent structure of things, and by final causes; and we reverence and worship him on account of his dominion. A God without dominion, providence, and design, is nothing else but Fate and Nature."

While many learned mathematicians, and celebrated writers, have attempted to illustrate and explain different parts of the writings of Newton, some have ventured to call in question the ground of his philosophy. It has been objected, that attraction, the first principle in the Newtonian philosophy, is in reality one of those occult qualities which Newton professes to reject. But to this it is satisfactorily replied, that the power of gravity is not an unknown cause, since its existence is proved from the phænomena. The Newtonian philosophy does not require, that the cause of gravitation should be explained. It merely

assumes an incontrovertible fact, that bodies gravitate towards each other according to a known law, and, by the help of geometrical reasoning, deduces from this fact certain conclusions. Newton himself expressly asserts, that it is enough for him that gravity really exists, though its cause be not certainly known. In truth no words can be more explicit than those in which Newton disclaims all reliance upon hypothetical principles, or occult qualities, and makes experience the only foundation of his philosophy.

Dissatisfied with the hypothetical grounds on which former philosophers, particularly Des Cartes, had raised the structure of natural philosophy, Newton adopted the manner of philosophising introduced by lord Bacon, and determined to raise a system of natural philosophy on the basis of experiment. He laid it down as a fundamental rule, that nothing is to be assumed as a principle, which is not established by observation and experience, and that no hypothesis is to be admitted into physics, except as a question, the truth of which is to be examined by its agreement with appearances. "Whatever," says he, "is not deduced from phænomena, is to be called an hypothesis: and hypotheses, whether physical or metaphysical, whether of occult qualities or mechanical, have no place in experimental philosophy." In this philosophy, propositions are drawn from phænomena, and are rendered general by induction. This plan of philosophising he pursued in two different methods, the Analytic and the Synthetic; collecting from certain phænomena the forces of nature, and the more simple laws of these forces; and then proceeding, on the foundation of these, to establish the rest. In explaining, for example, the system of the world, he first proves, from experience, that the power of gravitation belongs to all bodies: then, assuming this as an established principle, he demonstrates, by mathematical reasoning, that the earth and sun, and all the planets, mutually attract each other, and that the smallest parts of matter in each have their several attractive forces, which are as their quantities of matter, and which, at different distances, are inversely as the squares of their distances. In investigating the theorems of the "Principia," Newton made use of his own analytical method of fluxions; but, in explaining his system, he has followed the synthetic method of the ancients, and demonstrated the theorems geometrically.

The following, we presume, is a correct list of the works of Newton, published before or after his death. 1. Several papers relating to his "Telescope," and his "Theory of Light and Colours," printed in the Philosophical Transactions, numbers 80, 81, 82, 83, 84, 85, 88, 96, 97, 110, 121, 123, 128; or vols. VI, VII, VIII, IX, X, XI. 2. "Optics, or a Treatise of the Reflections, Refractions, and Inflections, and the Colours of Light," 1704, 4to; a Latin translation by Dr. Clarke, 1706, 4to; and a French translation by Pet. Coste, Amst. 1729, 2 vols. 12mo; beside several English editions in 8vo. 3. "Optical Lectures," 1728, 8vo; also in several Letters to Mr. Oldenburg, secretary of the Royal Society. 4. "Lectiones Opticæ," 1729, 4to. 5. "Naturalis Philosophiæ Principia Mathematica," 1687, 4to; a second edition in 1713, with a Preface, by Roger Cotes; the third edition in 1726, under the direction of Dr. Pemberton; an English translation, by Motte, 1729, 2 vols. 8vo, printed in several editions of his works, in different nations, particularly an edition, with a large Commentary, by the two learned Jesuits, Le Seur and Jacquier, in 4 vols. 4to, in 1739, 1740, and 1742. 6. "A System of the World," translated from the Latin original, 1727, 8vo; this was at first intended to make the third book of his Principia; an English translation by Motte, 1729, 8vo. 7. Several Letters to Mr. Flamsteed, Dr. Halley, and Mr. Oldenburg. 8. "A Paper concerning the Longitude," drawn up by order of the House of Commons, ibid. 9. "Abregé de Chronologie," &c. 1726, under the direction of the abbé Conti, together with some observations upon it. 10. "Remarks upon the Observations made upon a Chronological Index of Sir I. Newton," &c. Philos. Trans. vol. XXXIII. See also the same, vol. XXXIV and XXXV, by Dr. Halley. 11. "The Chronology of Ancient Kingdoms amended," &c. 1728, 4to. 12. "Arithmetica Universalis," &c. under the inspection of Mr. Whiston, Cantab. 1707, 8vo. Printed, Dr. Hutton thinks, without the author's consent, and even against his will: an offence which it seems was never forgiven. There are also English editions of the same, particularly one by Wilder, with a Commentary, in 1769, 2 vols. 8vo; and a Latin edition, with a Commentary, by Castilion, 2 vols. 4to, Amst. &c. 13. "Analysis per Quantitatum Series, Fluxiones, et Differentias, cum Enumeratione Linearum Tertii Ordinis," 1711, 4to, under the inspection of W.

Jones, esq. F. R. S.; the last tract had been published before, together with another on the Quadrature of Curves, by the method of fluxions, under the title of "Tractatus duo de Speciebus & Magnitudine Figurarum Curvilinearum," subjoined to the first edition of his Optics in 1704; and other letters in the Appendix to Dr. Gregory's Catoptrics, &c. 1735, 8vo; under this head may be ranked "Newtoni Genesis Curvarum per Umbras," Leyden, 1740. 14. Several Letters relating to his Dispute with Leibnitz, upon his right to the invention of Fluxions; printed in the "Commercium Epistolicum D. Johannis Collins & aliorum de Analysi Promota, jussu Societatis Regiæ editum," 1712, 8vo. 15. Postscript and Letter of M. Leibnitz to the Abbé Conti, with Remarks, and a Letter of his own to that Abbé, 1717, 8vo. To which was added, Raphson's History of Fluxions, as a Supplement. 16. "The Method of Fluxions, and Analysis by Infinite Series," translated into English from the original Latin; to which is added, a Perpetual Commentary, by the translator Mr. John Colson, 1736, 4to. 17. "Several Miscellaneous Pieces, and Letters," as follow: I. A Letter to Mr. Boyle upon the subject of the Philosopher's Stone. Inserted in the General Dictionary, under the article BOYLE. II. A Letter to Mr. Aston, containing directions for his travels, ibid. under our author's article; III. An English translation of a Latin Dissertation upon the Sacred Cubit of the Jews. Inserted among the miscellaneous works of Mr. John Greaves, vol. II. published by Dr. Thomas Birch, in 1737, 2 vols. 8vo. This Dissertation was found subjoined to a work of sir Isaac's, not finished, entitled "Lexicon Propheticum;" IV. Four Letters from sir Isaac Newton to Dr. Bentley, containing some arguments in proof of a Deity, 1756, 8vo, very acutely reviewed by Dr. Johnson in the Literary Magazine, and afterwards inserted in his works; V. Two Letters to Mr. Clarke, &c. 18. "Observations on the Prophecies of Daniel and the Apocalypse of St. John," 1733, 4to. 19. "Is. Newtoni Elementa Perspectivæ Universalis," 1746, 8vo. 20. "Tables for purchasing College Leases," 1742, 12mo. 21. "Corollaries," by Whiston. 22. A collection of several pieces of our author's, under the following title, "Newtoni Is. Opuscula Mathematica Philos. & Philol. collegit J. Castilioneus," Laus. 1744, 4to, 8 tomes. 23. "Two Treatises of the Quadrature of Curves, and Analysis by Equations of an Infinite Number of Terms,

explained: translated by John Stewart, with a large Commentary," 1745, 4to. 24. "Description of an Instrument for observing the Moon's Distance from the Fixed Stars at Sea," Philos. Trans. vol. XLII. 25. Newton also published "Barrow's Optical Lectures," 1699, 4to; and "Bern. Varenii Geographia," &c. 1681, 8vo. 26. The whole works of Newton, published by Dr. Horsley, 1779, 4to, in 5 volumes.

Besides the above, he left a vast quantity of manuscripts and papers relative to chronology and church history, many of which are copies over and over again, often with little or no variation; the whole number being upwards of 4000 sheets in folio, or 8 reams of folio paper. Of these there have been published only the "Chronology," and "Observations on the Prophecies of Daniel and the Apocalypse of St. John."[1]

NEWTON (RICHARD), D. D. founder of Hertford college, Oxford, was descended from a family that had long been of considerable repute, and of good fortune, but much injured during the civil wars. His father enjoyed a moderate estate at Lavendon Grange, in Bucks, (which is now in the family,) and lived in a house of lord Northampton's in Yardly-chase, where Dr. Newton is said to have been born about 1676. He was educated at Westminster-school, and elected from that foundation in 1694 to a studentship of Christ-church, Oxford, where he executed the office of tutor very much to his own and the college's honour and benefit. Here he became M. A. April 12, 1701; and B. D. March 18, 1707. He was inducted principal of Hart-hall, by Dr. Aldrich, in 1710, and took the degree of D. D. Dec. 7, that year. He was received into lord Pelham's family, to superintend the education of the late duke of Newcastle, the minister, and his brother Mr. Pelham, who ever retained a most affectionate regard for him. Of this, however, he was long without any substantial proofs. Being a man of too independent and liberal principles ever to solicit a favour for himself, he was overlooked by these statesmen, till, in 1752, a short time before his death, when he was promoted to a canonry of Christ-church, which he held with his principalship of Hertford-college. He was honoured with the esteem of

[1] Thomson's History of the Royal Society.—Biog. Brit.—Gen. Dict.—Annual Register for 1776.—Brucker.

the late lord Granville, than whom none at that time was a better judge of merit and men of learning. He was allowed to be as polite a scholar and as ingenious a writer as any of the age. In closeness of argument, and perspicuity and elegance of language, he had not his equal. Never was any private person employed in more trusts, or discharged them with greater integrity. He was a true friend to religion, the university, and the clergy; a man of exemplary piety, and extensive charity. No one man was called forth so often to preach, in the latter end of queen Anne's time, and in the beginning of king George I. as Dr. Newton.

Bp. Compton, who had a kind affection and just esteem for him, collated him to the rectory of Sudbury in Northamptonshire, where, during a residence of some years, he discharged the duties of his office with exemplary care and fidelity. Amongst other particulars, he read the evening-prayers of the liturgy at his church on the week-day evenings, at seven of the clock, hay-time and harvest excepted, for the benefit of such of his parishioners as could then assemble for public devotions. When he returned to Oxford, about 1724, he enjoined his respective curates successively, to keep up the same good rule; which they faithfully observed. He exerted also his best endeavours, from time to time, to prevail with the succeeding bishops of London (Gibson particularly) to bestow this rectory on his curate for the time being, and on each successively, and he would resign the charge; but these applications were without success. His lordship's successor, Bp. Sherlock, however, readily consented to Dr. Newton's proposal; and Mr. Saunders, one of his curates, accordingly succeeded the doctor in the rectory. Dr. Newton died at Lavendon Grange, April 21, 1753, aged about seventy-seven.

The MSS. of Mr. Jones, published in the Gentleman's Magazine for 1783, have furnished the following detached memoranda concerning him: "A very sensible, thoughtful, judicious, and a truly honest man. His writings shew his learning, judgment, and integrity; and his life exemplified every Christian virtue. He was my very good friend; and a promoter of my studies. I entirely loved and respected him living, and I shall always revere his memory now he is dead. Most orderly and exact in his family at Lavendon Grange (where I often visited him), as well as

in his college. Discreet and punctual in every part of his conduct. Highly and justly esteemed by all the wise and good. He lamented the indolence and inactivity, and was grieved to observe the secular views and ambitious schemes, of some of the heads of colleges and halls; but he, for his own part, resolved to do his duty, as became a good governor, and a friend to useful discipline and learning. An example of temperance and decency in every part of his behaviour; and of great moderation also, in respect of the different sentiments of his fellow-protestants. He valued, and occasionally visited, and would converse, and sometimes dine with, Dr. Doddridge, when he came to Northampton. He saw that they both aimed at the same great and good end, in fitting up hopeful young students for the Christian ministry. He usually made excursions, in the long vacations, into various parts of the kingdom, most commonly taking with him, for company and improvement, one or more young gentlemen of fortune in his college, at the request, and with the approbation, of their parents. He was himself, in every respect, a gentleman, and a man of refined good breeding. You might see this in every part of his conversation. At evening, upon such journeys, he would, a little before bed-time, desire his young pupils to indulge him in a short vacation of about half an hour, for his own private recollections. During that little interval they were silent, and he would smoke his pipe with great composure, and then chat with them again in an useful manner for a short space, and, bidding them a good night, go to his rest.

"He died at Lavendon Grange, extremely lamented by all the poor of that neighbourhood, to whom he was a kind benefactor, and by all his friends and acquaintance throughout the kingdom. Upon his death-bed, he ordered all his writings to be destroyed, as his worthy widow informed me; and she was a conscientious person. His friend, Dr. Hunt, advised her to be cautious, and to be sure she did not mistake his meaning, especially with regard to some articles. I also, to whom she paid a favourable regard, presumed to suggest the same caution. How far that good lady proceeded in the proposed destruction of the worthy doctor's papers, I am not able to say; but do hitherto suppose she reduced them to ashes*. Upon a

* His Sermons were excepted, and some of them published after his death, as will be hereafter noticed.

vacancy of the public orator's place at Oxford, Newton offered himself a candidate; but Digby Cotes, then fellow of All Souls-college, and afterwards principal of Magdalen-hall, carried the point against him. Newton's friends thought him to be by far the more qualified person for that eminent post; though orator Digby was also, I think, a man of worth as well as reputation. Newton survived him. Dr. Newton was well skilled in the modern foreign languages, as well as in the ancient ones of Greece and Rome. A well-polished gentleman, and, at the same time, a sincere Christian. He carried dignity in his aspect, but sweetened with great modesty, humility, and freedom of conversation. This I know, having carefully observed him, and having always found him even and uniform, both in his temper and in his conduct. One thing comes now into my mind. Being a guest for a night or two at his house at Lavendon, in the summer 1749, and in my way to Oxford and London, &c. I had much familiar and free discourse with him, and particularly upon the subject of a reasonable *reform* in some particulars relating to our ecclesiastical establishment; a reform, to which he was a hearty well-wisher. One evening, there being present his worthy vice-principal Mr. Saunders, and an ingenious young gentleman of fortune, a pupil of Saunders, the doctor was pleased to propose to us this question: What share are we to allow to *Common Sense* and *Reason* in matters of *Religion?* Those two gentlemen and myself being silent, he addressed himself particularly to me, who was, in point of age, superior to them both. I freely answered, that, in my poor opinion, the due exercise of common sense and reason, and private judgment in all matters of religion, ought to be allowed to all Christians. He said, he was of the same mind. He read prayers in his family at Lavendon, morning and evening, being select parts of the public liturgy. On Wednesdays and Fridays the litany only. He appointed to his studious guests several separate apartments (being parlours) for private study, with pen, ink, and paper, for each, and the use of his library, which was near those apartments, &c. When Pelham was minister, that station corrupted the man, and made him like other ministers; for when he was asked why he did not place, in proper station, the able and meritorious Dr. Newton, he said, 'How could I do it? he never asked me;' forgetting his tutor. Mr. Pelham more than once employed Dr. Newton to furnish king's speeches."

His foundation of Hertford-college, for which chiefly he is now remembered, was an unfortunate speculation. It was preceded by some publications calculated to make known his opinions on academic education. The first of these, which appeared in 1720, was entitled "A Scheme of Discipline, with Statutes intended to be established by a royal charter for the education of youth in Hert-hall;" and in 1725, he drew up the statutes of Hertford-college, which he published in 1747. In 1726, or 1727, he published his "University Education," which chiefly relates to the removal of students from one college to another, without the leave of their respective governors, or of the chancellor. This appears to have involved him in some unpleasant altercations with his brethren. His application for a charter to take Hert-hall from under the jurisdiction of Exeter-college, and erect it into an independent college, occasioned a controversy between him and Dr. Conybeare, then rector of Exeter, and afterwards bishop of Bristol and dean of Christ-church. In August 1740, however, he obtained the charter for raising Hert-hall into a perpetual college, for the usual studies; the society to consist of a principal, four senior fellows or tutors, eight junior fellows or assistants, eight probationary students, twenty-four actual students, and four scholars. He contributed an annuity of 55*l.* 6*s.* 8*d.* issuing out of his house at Lavendon, and other lands in that parish, to be an endowment for the four senior fellows at the rate of 13*l.* 6*s.* 8*d.* each yearly. He then purchased some houses in the neighbourhood of Hert-hall for its enlargement, and expended about 1500*l.* on building the chapel and part of an intended new quadrangle. Very few benefactors afterwards appeared to complete the establishment, which, by the aid of independent members subsisted for some years, but has of late gradually fallen off, and it is but within these few months that a successor could be found to the late principal Dr. Bernard Hodgson, who died in 1805. Dr. Newton's radical error in drawing up the statutes, was his fixing the price of every thing at a maximum, and thus injudiciously overlooking the progress of the markets, as well as the state of society. He seems indeed to have been more intent on establishing a school upon rigid and œconomical principles, than a college which, with equal advantages in point of education, should keep pace with the growing liberality and refinement of the age.

Besides some single sermons, Dr. Newton published in answer to the learned Wharton on pluralities, a volume entitled "Pluralities indefensible," 1744; and in 1752 issued "Proposals for printing by subscription 4000 copies of the Characters of Theophrastus, for the benefit of Hertford-college;" but this did not appear until a year after his death, when it was published by his successor Dr. William Sharp, in an 8vo volume. The produce to the college is said to have amounted to 1000*l.*, which we much doubt, as the price was only six shillings each copy. In 1784, a volume of his "Sermons" was published by his grandson, S. Adams, LL. B. 8vo.[1]

NEWTON (THOMAS), a Latin poet, divine, schoolmaster, and physician of the sixteenth century, was the eldest son of Edward Newton, of Butley, near Presbury in Cheshire. He was educated at Macclesfield in the same county, under Brownswerd, a schoolmaster of considerable fame. Newton preserved so great a regard for him, as to erect a monument to his memory in Macclesfield church, with an inscription which concludes with these lines:

"Alpha poetarum, Coryphæus grammaticorum,
Flos pœdagogum, hac sepelitur humo;"

and commemorates him also in his "Encomia" in equally high terms. From this school Newton was first sent in his thirteenth year to Trinity-college, Oxford, but removed soon after to Queen's college, Cambridge. In his return to his native country, he stopt at Oxford for a considerable time, and was re-admitted to Trinity-college, and took orders. He was patronised by Robert earl of Essex, and, probably through his influence, was elected master of the grammar-school at Macclesfield. He likewise practised physic, and published some treatises on that subject. In 1583 he left Macclesfield, on being instituted to the rectory of Little Ilford in Essex, where he taught school, continued the practice of physic, and acquired considerable property. Here he died in 1607, and was buried in his church, to which he left a legacy for ornaments. At Cambridge he became eminent for Latin poetry, and was regarded by scholars as one of the best poets in that language, certainly one of the purest of that period.

He wrote, 1. "A notable history of the Saracens, &c. drawn out of Aug. Curio, in three books," Lond. 1575, 4to.

[1] Gent. Mag. see Index.—Chalmers's Hist. of Oxford.

2. "A Summary, or brief Chronicle of the Saracens and Turks," &c. printed with the former. 3. "Approved medicines and cordial precepts, with the nature and symptoms," &c. ibid. 1580, 8vo. 4. "Illustrium aliquot Anglorum encomia," ibid. 1589, 4to, at the end of Leland's "Encomia." 5. "Atropoion Delion: or the death of Delia, with the tears of her funeral. A poetical Discourse of our late Elizabeth," ibid. 1603, 4to. 6. "A pleasant new History: or a Fragrant Posie made of three flowers: Rose, Rosalynd, and Rosemary," ibid. 1604. He also corrected "Embryon Relimatum," written by John Stambridge, but he was not the author of the two parts of Tamerlane the great Scythian emperor, which were written by Marlow. He translated the following works: 7. "A Direction for the Health of Magistrates and Students," from Gratarolus, Lond. 1574, 12mo; of this a copious extract may be seen in the Bibliographer, vol. II. 8. "Commentary on the two Epistles general of St. Simon and St. Jude," from Luther, ibid. 1581, 4to. 9. "Touchstone of Complexions," from Levinus Lemnius, ibid. 1581, 8vo, noticed in the "Censura Literaria," with an extract, vol. VI. 10. "The third tragedy of L. An. Seneca, entitled Thebais," ibid. 1581, published with the other translated plays, by Studley, Nevile, &c. Dr. Pulteney thinks that the "Herbal to the Bible," printed in 1587, 8vo, was by him; and this is not improbable, as it is only a translation of "Levini Lemnii explicatio similitudinum quæ in Bibliis ex herbis et arboribus sumuntur." He conceives also that Newton was the writer of the commendatory lines prefixed to Lyte's Herbal, in which, after complimenting the author for his judicious selection of useful knowledge from former writers, he has versified, in less than two pages, the names of more than two hundred worthies in medical science, from the earliest antiquity to his own times. Warton observes that most of the ingenious and learned men of that age courted his favours as a polite and popular encomiast. Warton also infers that he was a partizan of the puritans, from no better authority than his having written "Christian friendship, with an invective against dice-play and other profane games," Lond. 1586.[1]

NEWTON (THOMAS), an eminent English prelate, was born at Lichfield Jan. 1, 1704, N. S. His father, John

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Philips's Theatrum, by sir E. Brydges.—Lysons's Environs, vol. IV.—Pulteney's Sketches.

Newton, was a considerable brandy and cyder merchant, a man of much industry and integrity; his mother was the daughter of Mr. Rhodes, a clergyman, and died when this, her only son, was about a year old. He received the first part of his education in the free-school of Lichfield, which at that time flourished greatly under the direction of Mr. Hunter, and at all times has sent forth several persons of eminence, from bishop Smalridge to Dr. Johnson. When he was of an age to be sent out into the world, his father married a second wife, the daughter of the rev. Mr. Trebeck of Worcester, and sister to Dr. Trebeck, the first rector of St. George's, Hanover-square; and by the advice of Dr. Trebeck, and the encouragement of bishop Smalridge, young Newton was removed from Lichfield to Westminster school in 1717. Here he was placed at the lower-end of the fourth form, and the year following became a king's scholar, being admitted into the college by the nomination of bishop Smalridge.

Mr. Newton continued six years at Westminster-school, five of which he passed in college, having stayed one year to be captain. He always thought the mode of education in college, and the taste which prevailed there, as far superior to that of the school, as that of the school was to any country school. At the election in 1723, he went to Cambridge, knowing, as he candidly confesses, that the fellowships of Trinity-college were much more valuable than the studentships of Christ-church. He accordingly applied to Dr. Bentley to be by him elected first to Cambridge, with which Bentley complied, and Mr. Newton constantly resided there eight months at least in every year, till he had taken his bachelor of arts degree, which was in 1726. He took his degree of M. A. in 1730; and, soon after he was chosen fellow of Trinity, he came to settle in London. This appears to have been previous to his taking the last-mentioned degree, as he was ordained deacon Dec. 21, 1729, and priest in the February following, by bishop Gibson.

His first appearance as a preacher was in St. George's, Hanover-square, where he officiated for a short time as curate, and afterwards as assistant preacher to Dr. Trebeck, whose ill-health disabled him from performing his duty. His first regular employment was that of reader and afternoon preacher at Grosvenor-chapel in South-Audley-street. By this appointment, he became well

known in the parish, and was soon taken into lord Carpenter's family to be tutor to his son, afterwards created earl of Tyrconnel. Of this family he speaks with much gratitude, as a situation in which he lived very much at his ease "with not so much as an unkind word, or even a cool look ever intervening;" and, he tells us, that living at no kind of expense, he was tempted to gratify and indulge his taste in the purchase of books, prints, and pictures, and made the beginnings of a collection which was continually receiving considerable additions and improvements. Here he remained, however, for some time, without any promotion; but in 1738, Dr. Pearce, afterwards bishop of Rochester, but then vicar of St. Martin's, with whom he had no acquaintance, sent to him requesting he would preach on a certain day at the chapel in Spring-garden, and immediately after offered to appoint him morning preacher at this chapel. This he gladly accepted, and it became the means of a useful and valuable connection with Dr. Pearce.

About this time he was induced by Mrs. Anne Deanes Devenish, an acquaintance whose friendship proved afterwards of great importance to him, to superintend an edition of Mr. Rowe's works, who had been her first husband. This edition was executed at the request of the Prince of Wales, who was very partial to that poet, and who honoured Mrs. Devenish with his friendship; and it was the means of Mr. Newton's being made known to his royal highness. Nor was this the only obligation he owed to the good services of Mrs. Devenish, as she first introduced him to the acquaintance of Mr. Pulteney, who, when lord Bath, appointed him his chaplain. Mr. Newton, in his life, gives a curious detail of that famous political revolution which occasioned the resignation of sir Robert Walpole. This he appears to have written at the time, and it is no small proof of the authenticity of the facts, that Mr. Coxe, in his excellent Life of sir R. Walpole, seems disposed to admit it. It is indeed written with every internal mark of candour and honesty.

In the spring of 1744, Mr. Newton, through the interest of his patron, the earl of Bath, was preferred to the rectory of St. Mary-le-Bow, Cheapside, "so that," as he observes, "he was forty years old before he obtained any living." Upon this preferment, he quitted the chapel in Spring-garden. His fellowship also became vacant, and

at the commencement in 1745 he took his degree of doctor in divinity. The rebellion in Scotland breaking out soon after, he was in all his sermons and discourses so strenuous in the cause of his king and country, that he received some threatening letters, which lord Bath advised him to lay before the secretary of state. One or two of his sermons upon this occasion he published by desire, as well as that which was preached on the 18th December, in the same year, before the House of Commons. In the beginning of the following spring, 1746, he was honoured with additional proofs of the friendship and confidence of the earl of Bath, being intrusted by his lordship with the relation of some secret transactions at court, of which an account may be seen in his life. The king requested that lord Bath would avenge his cause on his servants who had deserted him, by writing a full account of the whole transaction, which he appears to have shown to his chaplain. His majesty also desired it might be printed, at a convenient season; but it perished among the other papers which lord Bath burnt after his son's death. In the spring 1747, Dr Newton was chosen lecturer of St. George's, Hanover-square, in the room of Dr. Savage, deceased. In the month of August following he married his first wife, Jane, the eldest daughter of the rev. Dr. Trebeck; with this lady he lived very happily near seven years. As they had no children, they boarded in the parsonage-house with Dr. Trebeck; Dr. Newton had the best apartment for his pictures, and by the good management of Mrs. Trebeck was freed from the care and trouble of house-keeping, to which he seems to have always had an aversion.

In 1749 he published his edition of "Milton's Paradise Lost," which was so favourably received by the public as to go through, in his life-time, eight editions. The title of this work was, "Paradise Lost, a Poem, in twelve books. The author, John Milton: a new edition, with notes of various authors. By Thomas Newton, D. D." 1749, 2 vols. 4to. The type of the text is remarkably large, and the whole printed with much elegance. It is dedicated to the earl of Bath, who, the editor states, was entitled to this mark of respect, "as it was undertaken chiefly at his desire, and in some measure carried on at his expence," his lordship having contributed the engravings. The whole dedication is in a style of respect evidently dictated by gratitude; it cannot be accused of direct flattery, or at

least it is a flattery which we could wish there were oftener cause to imitate. His lordship is complimented "on his open profession of the truth of the Christian revelation; his regard for our established church, and regular attendance upon public worship." Dr. Newton's design in this edition was to publish the "Paradise Lost," as the work of a classic author, *cum notis variorum*, and his first care was to print the text correctly, according to Milton's own editions, that is, the two printed in his life-time. In his preface, he criticises with freedom, and generally, in our opinion, with justice, Milton's annotators and editors, Patrick Hume, Dr. Bentley, Dr. Pearce, who, with the earl of Bath, first engaged him in this undertaking, and gave him much assistance; Richardson the painter, Warburton, and some anonymous commentators. He was assisted, of living authors, by Dr. Heylin, Dr. Jortin, Dr. Warburton, a copy of Bentley's edition with Pope's MS notes, Mr. Richardson, jun. Mr. Thyer of Manchester, and some others. The notes are of various kinds, critical and explanatory; some to correct the errors of former editions, to discuss the various readings, and to establish the genuine text; some to illustrate the sense and meaning, to point out the beauties and defects of sentiment and character, and to commend or censure the conduct of the poem; some to remark the peculiarities of style and language, to clear the syntax, and to explain the uncommon words, or common words used in an uncommon signification; some to consider and examine the numbers, and to display the versification, the variety of the pauses, and the adaptness of the sound to the sense; and some to show his imitations and allusions to other authors, sacred or profane, ancient or modern. The preface is followed by a life of Milton, compiled from the best authorities, and with a defence of Milton's religious and political principles, as far as in Dr. Newton's opinion they are capable of being defended. This is followed by Addison's excellent papers on the "Paradise Lost," taken from the Spectator, and a most copious list of nearly a thousand subscribers. The plates were designed by Hayman, and engraved by Grignion, &c. and have very considerable merit. What perhaps distinguishes this edition from all others, is an elaborate verbal index, which was compiled by the indefatigable Mr. Alexander Cruden, author of the Concordance to the Bible. Sometime after, Dr. Newton was

prevailed upon to publish the "Paradise Regained, and Milton's smaller poems" upon the same plan, which accordingly appeared in one volume 4to, 1752, but this is not accompanied by a verbal index. "These things," he says, "detained him too long from other more material studies; though he had the good fortune to gain more by them than Milton did by all his works together." He gained 735*l.* Among other advantages, he estimates very highly, their having procured him the friendship and intimacy of two such men as bishop Warburton and Dr. Jortin.

In June 1754, he lost his father at the age of eighty-three, by a gradual, gentle decline; and within a few days his wife, at the age of fifty-eight, by a sudden and violent inflammation of the bowels. These trials together almost overwhelmed him with affliction. But at this time, he says, he was engaged in writing his "Dissertations on the Prophecies;" and "happy it was for him, for in any affliction he never found a better or more effectual remedy than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects." The first volume of "Dissertations on the Prophecies, which have remarkably been fulfilled, and are at this time fulfilling in the world," 8vo, was published in the winter of 1754. This is the most interesting, and by far the most popular of all his works, and that, indeed, by which principally his name will be handed down to posterity. In the publication, he had the advantage of having it perused and corrected by bishop Pearce, Dr. Warburton, and Mr. Jortin; and its success was very great. Six large editions were published in his life-time, and its popularity seems lately to have been revived, although many works have been published since on the same subject, with different views and conclusions. Soon after the appearance of these "Dissertations," they were translated into the Danish and German languages. The second and third volumes were not published until 1758, and as an encouragement to the work he was in the interim appointed to preach the Boyle's Lectures, which he adverts to in the commencement of the second volume.

In 1756 he was appointed one of the king's chaplains, and permitted at the same time by her royal highness the princess of Wales to retain that rank in her service; and he held both stations during the rest of that reign and the beginning of the next. In the spring 1757 he was made

prebendary of Westminster, and at the same time sub-almoner, by the interest of Dr. Gilbert, archbishop of York, who held the office of lord almoner, and who likewise conferred on him the precentorship of the church of York, one of the most valuable pieces of preferment belonging to it. His account of his second marriage, and the reasons which led to it, we shall give in his own words, principally for the outline he has drawn of a clergyman's wife, which we hope will suit many of our female readers.

"As long as Dr. Trebeck lived, Dr. Newton continued to board in the family, from his old principle of avoiding as much as possible the trouble of housekeeping: but upon the death of Dr. Trebeck, which happened in 1759, and upon the breaking up of the family, he was under the necessity of looking out for a house, and for the present took one ready furnished in Mount-street. This naturally engaged him to think seriously again of matrimony; for he found his time and attention much divided even by the cares of his little family; the study of sacred and classic authors ill agreed with accounts of butchers' and bakers' bills, and by daily experience he was convinced more and more that it was not good for man to live alone without an help meet for him. And especially when he had some prospect of a bishopric, fresh difficulties and troubles opened to his view; there would be two houses at least to be furnished, there would be a greater number of servants to be taken, there would be a better table and public days to be kept; and he plainly foresaw that he must either fall a prey to servants, or must look out for some clever sensible woman to be his wife, who had some knowledge and experience of the world; who was capable of superintending and directing his affairs; who was a prudent manager and œconomist, and could lay out his money to the best advantage; who, though she brought no fortune, yet might save one, and be a fortune in herself; who could supply his table handsomely, yet not expensively, and do the honours of it in a becoming manner; who had no more taste and love of pleasure than a reasonable woman should have; who would be happier in staying with her husband at home than in perpetually gadding abroad; who would be careful and tender of his health, and in short be a friend and companion at all hours."

Such qualities, it appears, he found in Elizabeth, daughter of John lord viscount Lisburne, who was at this time

the widow of the rev. Mr. Hand. They were married Sept. 5, 1761, and on the 18th of the same month, he kissed his majesty's hand on his promotion to the bishopric of Bristol, and the residentiaryship of St. Paul's. On this he resigned the prebend of Westminster, the precentorship of York, the lectureship of St. George's, Hanover-square, and the office of sub-almoner, so that he was not upon the whole much a gainer by the exchange. In 1768, however, he was promoted to the deanery of St. Paul's, and then resigned both the residentiaryship, and his living in the city, which latter he had held twenty-five years, and might still have held it, but, as he says, "he thought it not proper nor becoming his character and station to be so tenacious of pluralities." His health now also began to decay, and he was frequently interrupted from the duties of his profession by violent fits of illness. For several of the last years of his life, his health would not permit him to attend the House of Lords: he never, indeed, was a constant attendant, unless debates of consequence were expected, and he never attempted to speak. Once, when strongly prompted by a desire to oppose the bill for the relief of the protestant dissenters, he committed his sentiments to the press, and caused a copy to be sent the day before the debate to every lord of parliament. It is in the appendix to his Life, along with a paper on the same subject which he printed in 1778. In 1780 also he published in the same manner, "A Letter to the new Parliament, with hints of some regulations which the Nation hopes and expects from them." This he considered as the last duty that he should ever be able to pay to his country; nor did he long survive it. His faculties remained perfect to the last, but he suffered much by a complication of disorders and weaknesses, from which he was released on Feb. 14, 1782. He was interred in the vaults of St. Paul's, immediately under the south aile, and it was the intention of his widow to erect a monument in the church to his memory; but on applying to the trustees of the fabric for their permission, she found that the introduction of monuments into the cathedral was not then agreeable to them. Bow church was then fixed upon, and a fine piece of monumental sculpture, by Banks, was accordingly erected in the chancel, near the south side of the communion table, with a prose inscription, and some lines in poetry by Mrs. Carter.

A complete edition of his works was published in 1782,

3 vols. 4to, reprinted in 1787, in 6 vols. 8vo, to which is prefixed "Some account of his life, and anecdotes of several of his friends, written by himself," a narrative which well deserves to be printed separately, as containing much ecclesiastical and political information, and many striking traits of character. The contents of the volumes are: I. "Dissertations on the Prophecies," the only part of his works which has since been reprinted separately; "Thirty dissertations, chiefly on some parts of the Old Testament;" "Nine occasional Sermons;" "Five Charges;" and "Sixty dissertations, chiefly on some parts of the New Testament." These dissertations, although they can never obtain the popularity of his work on the prophecies, contain many ingenious and acute remarks, but in a few of them his opinions are not strictly in unison with those of the church, as he seems inclined to the doctrine of universal redemption, and in endeavouring to maintain this, perplexes himself, as others have done, on the awful subject of the decrees of God.[1]

NICAISE (CLAUDE), a celebrated French antiquary in the seventeenth century, was descended of a good family at Dijon, where his brother was proctor-general of the chamber of accounts, and born in 1623. Being inclined to the church, he became an ecclesiastic, and was made a canon in the holy chapel at Dijon; but devoted himself wholly to the study and knowledge of antique monuments. Having laid a proper foundation of learning at home, he resigned his canonry, and went to Rome, where he resided many years; and, after his return to France, he held a correspondence with almost all the learned men in Europe. Perhaps there never was a man of letters, who had so frequent and extensive a commerce with the learned men of his time as the abbé Nicaise, nor with men of high rank. The cardinals Barbarigo and Noris, and pope Clement XI. were among his regular correspondents. This learned intercourse took up a great part of his time, and hindered him from enriching the public with any large works; but the letters which he wrote himself, and those which he received from others, would make a valuable "Commercium Epistolicum." The few pieces which he published are, a Latin dissertation "De Nummo Pantheo," dedicated to Mr. Spanheim, and printed at Lyons in 1689. The same,

[1] Life prefixed to his Works.

year he published an explication of an antique monument found at Guienne, in the diocese of Aach; but the piece which made the greatest noise was "Les Sirenes, ou discours sur leur forme et figure," Paris, 1691, 4to; "A discourse upon the form and figure of the Syrens," in which, following the opinion of Huet, bishop of Auvranches, he undertook to prove, that they were, in reality, birds, and not fishes, or sea-monsters. He translated into French, from the Italian, a piece of Bellori, containing a description of the pictures in the Vatican, to which he added, "A Dissertation upon the Schools of Athens and Parnassus," two of Raphael's pictures. He wrote also a few letters in the literary journals, and a small tract upon the ancient music; and died while he was labouring to present the public with the explanation of that antique inscription which begins "Mercurio et Minervæ Arneliæ, &c."—which was found in the village of Villy, where he died in Oct. 1701, aged 78.[1]

NICANDER of Colophon, a celebrated grammarian, poet, and physician, flourished in the 160th olympiad, about 140 B.C. in the reign of Attalus; or, according to some, in the time of Ptolemy Philadelphus. Suidas tells us, that he was the son of Xenophon of Colophon, a town in Ionia; and observes, that, according to others, he was a native of Ætolia; but, if we may believe Nicander himself, he was born in the neighbourhood of the temple of Apollo, at Claros, a little town in Ionia, near Colophon; yet the name of his father was Damphæus*. He was called an Ætolian, only because he lived many years in that country, and wrote a history of it. A great number of writings are ascribed to him, of which we have remaining only two: one entitled "Theriaca;" describing, in verse, the accidents which attend wounds made by venomous beasts, with the proper remedies; the other, "Alexipharmaca;" in which he treats of poisons and their antidotes, or counter-poisons †: these are both excellent

* The passage is in the beginning of one of his poems, where he says, that he was neighbour to Apollo of Claros: and Suidas tells us, that the temple of Claros, where that god gave his oracles, was very near Colophon; so that his birth might be at Colophon, and not actually at Claros.

† Among those he mentions only two that were extracted from minerals, the litharge and the ceruse, which shews there was no other known at that time; all the rest were extracted either from plants or animals, of which the most pernicious was that called Toxicum; not described by the botanists, be-

[1] Moreri.—Dict. Hist.

poems. Demetrius Phalereus, Theon, Plutarch, and Diphilus of Laodicea, wrote commentaries upon the first; and we have still extant very learned Greek "Scholia" upon both, the author of which is not known; though Vossius imagines they were made by Diphilus just mentioned. He wrote also "Ophiaca," upon serpents; "Hyacinthia," a collection of remedies, and a commentary upon the "Prognostics of Hippocrates" in verse. The Scholiast of Nicander cites the two first of these, and Suidas mentions two others. Athenæus also cites, in several places, some poetical works of our author upon agriculture, called his "Georgics," which were known likewise to Curio. Besides these he composed five books of "Metamorphoses," some verses of which are copied by Tzetzes, and the "Metamorphoses" of Antonius Liberalis were apparently taken from those of Nicander. He composed also several historical works, among which "The History of Colophon," his birth-place, is cited by Athenæus; we are told likewise of his history of Ætolia, Bœotia, and Thebes, and of "A History and description of Europe in general." He was undoubtedly an author of merit, and deserves those eulogiums which are given of him in some epigrams in the "Anthologia." This Nicander has been confounded with Nicander the grammarian of Thyatira, by Stephanus Byzantius: and Vossius, in giving the titles of the books written by both these Nicanders, does not distinguish them very clearly. Merian, in his essay on the influence of the sciences on poetry (in the Memoirs of the royal academy of Berlin for 1776), mentions Nicander to show the antipathy that there is between the language of poetry and the subjects which he treated. He considers Nicander as a therapeutic bard, who versified for the apothecaries, a grinder of anecdotes, who sung of scorpions, toads, and spiders. The "Theriaca" and "Alexipharmaca" are inserted in the Corp. Poet. Græc. Of separate editions, the best is that of Aldus, 1522; of the "Theriaca," that of Bandini, 1764, 8vo, and of the "Alexipharmaca," that of Schneider, 1792, 8vo.[1]

cause, no doubt, they knew not from which plant it was extracted, or indeed what it was, though they were no strangers to the ill effects of it. And the same thing is seen at this day, in regard to some drugs which are used in physic, while nobody knows whether they are derived from plants or animals, or how they are prepared, as coming from foreign countries. Nicander ranks opium among the poisons. Le Clerc, Hist. de Med.

[1] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Eloy Dict. de Medicin.—Month. Rev. vol. LXI.

NICCOLI (NICCOLO, *Lat.* NICOLAUS), a very eminent contributor to the restoration of literature, and founder of the library of St. Mark at Florence, was the son of Bartholomew Nicolas, a merchant of Florence, and was born in 1363. He was intended, and as some say, for a time engaged, in mercantile pursuits, but preferring the cultivation of the liberal arts, he placed himself, on the death of his father, under Marsigli, or Marsilius, a scholar of considerable fame. So ardent was his love of learning, that when he had attained a competent knowledge of the Latin language, he went to Padua, for the express purpose of transcribing the compositions of Petrarch. To this laborious task he was compelled, according to Tiraboschi, by the mediocrity of his fortune, which prevented his purchasing manuscripts of any great value. His fortune, however, such as it was, and his whole time, he devoted to the collection of manuscripts or making transcripts, and accumulated about eight hundred volumes of Greek, Roman, and oriental authors. What he copied, was executed with great accuracy, and he was one of the first who corrected the defects and arranged the text of the manuscripts which he had an opportunity of studying. His house was the constant resort of scholars and students, who had free access to his library, and to many of whom he was a liberal patron. Poggio Bracciolini valued him highly in this character, and on Niccoli's death, Jan. 23, 1437, published a funeral oration, in which he celebrated his prudence, benevolence, fortitude, &c. He was not, however, without his faults, and had disgusted some eminent scholars of his time by his sarcastic wit and irritability of temper. By his will he directed that his library should be devoted to the use of the public, and appointed sixteen curators, among whom was Cosmo de Medici; but as he died in a state of insolvency, this legacy would have been lost, had not Cosmo offered to pay his debts on condition of obtaining a right to dispose of the books. This being agreed to, he deposited them in the Dominican monastery of St. Mark at Florence. This collection was the foundation of another celebrated library in Florence, known by the name of the Bibliotheca Marciana, or library of St. Mark, which is yet open to the inspection of the learned, at the distance of three centuries. It does not appear that he was the author of any literary work, except a short treatise on the orthography of the Latin language, in which he attempted

to settle various disputed points on this subject, by the authority of ancient inscriptions.[1]

NICEPHORUS (GREGORAS), a Greek historian, was born about the close of the thirteenth century, and flourished in the fourteenth, under the emperors Andronicus, John Palæologus, and John Cantacuzenus. He was a great favourite of the elder Andronicus, who made him librarian of the church of Constantinople, and sent him ambassador to the prince of Servia. He accompanied Andronicus in his misfortunes, and attended at his death; after which he repaired to the court of the younger Andronicus, where he appears to have been well received; and it is certain, that, by his influence over the Greeks, that church was prevailed on to reject any conference with the legates of pope John XXII. But, in the dispute which arose between Barlaam and Palamos, happening to take the part of the former, he maintained it so zealously in the council that was held at Constantinople in 1351, that he was cast into prison, and continued there till the return of John Palæologus, who released him; after which he held a disputation with Palamos, in the presence of that emperor. He compiled the Byzantine history in a barbarous style, and very inaccurately, from 1204, when Constantinople was taken by the French, to the death of Andronicus the younger, in 1341. Besides this work, he is the author of some others. His history, with a Latin translation by Jerome Wolf, was printed at Basil in 1562, and again at Geneva in 1615. We have also a new version of it, and a new edition more correct than any of the preceding, printed at the Louvre in 1702, by Boivin the younger, the French king's librarian, 2 vols. fol. This edition contains, in the first volume, the thirty-eight books of Gregoras, which end with the year 1341; and in the second are the thirteen following, which contain a history of ten years. There are still fourteen remaining to be published; as also fourteen other pieces of Gregoras. Gregoras also wrote Scholia upon "Synesius de Insomniis," published by Turnebus in 1553; the version of which, by John Pichon, is printed among the works of the same Synesius.[2]

[1] Shepherd's Poggio Bracciolini, p. 40, 314, &c.—Roscoe's Lorenzo.—Tiraboschi.

[2] Moreri.—Vossius de Hist. Græc.—Cave, vol. II.—Saxii Onomast.

NICEPHORUS (St.) a celebrated patriarch of Constantinople, of the ninth century, was distinguished for his zealous defence of the worship of images, against the emperor Leo the Armenian, who banished him in the year 815, to a monastery, where he died in the year 828, aged seventy. His works are, "An Abridgment of History," from the death of the emperor Mauritius to Constantine Copronymus, printed at the Louvre, 1648, fol. It forms part of the Byzantine history, and has been translated into French by president Cousin. It is said to be accurate, but written in a dry and concise style. An "Abridgment of Chronography," which is at the end of Syncellus; and several other works in Greek, which may be found in P. Labbe's Councils, or the Library of the Fathers. Cardinal Baronius has inserted this patriarch's "Confession of Faith" in tom. XI. of his Annals. He is supposed by Lardner and others, to have been the author of "The Stichometry," a catalogue of the books of sacred scripture, which, if of no other use, at least shews that the Jewish canon was generally esteemed sacred by Christians, and that the other books of the Old Testament, which are now deemed "Apocryphal," were not of equal authority, though sometimes read in the churches, and quoted by Christian writers. [1]

NICEPHORUS (Blemmides, or Blemmyda), a priest and monk of Mount Athos, flourished in the thirteenth century. He refused the patriarchate of Constantinople from his partiality to the Latin church, and being more inclined to peace than any of the Greeks of his time. In this spirit he composed two treatises concerning "The Procession of the Holy Ghost;" one addressed to James patriarch of Bulgaria, and the other to the emperor Theodore Lascaris, in both which he refutes those who deny that the Holy Ghost proceeds from the Father and the Son. These two tracts are printed in Greek and Latin, by Allatius, who has also given us a letter, written by Blemmides on his expelling from the church of her convent the mistress of the emperor John Ducas. There are several other pieces of our author in the Vatican library. [2]

NICEPHORUS (Callistus), the son of Callistus Xanthopulus, a learned monk of Constantinople, is placed by

[1] Moreri.—Lardner's Works.
[2] Moreri.—Dupin.—Cave, vol. II.—Fabric. Bibl. Græc.

Wharton at 1333, but by Lardner in 1325. He wrote in Greek an "Ecclesiastical History," in twenty-three books, eighteen of which are still extant, containing the transactions of the church from the birth of Christ to the death of the emperor Phocas in the year 610. We have nothing left besides the arguments of the five other books, from the commencement of the reign of the emperor Heraclius to the end of that of Leo the philosopher, who died in the year 911. He dedicated this history to the emperor Andronicus Palæologus the elder: it was translated into Latin by John Langius, and has gone through several editions, the best of which is that of Paris, in 1630. There is only one manuscript of this history, which was said to be formerly in the library of Matthias, king of Hungary, and now in that of Vienna. Nicephorus was no more than thirty years of age when he compiled it, and it is said to abound in fables, and therefore has been treated with contempt by Beza, and by Gesner. Some other pieces are ascribed to our author. Labbé, in his preliminary discourse prefixed to the "Byzantine Historians," has given a catalogue of the emperors and patriarchs of Constantinople, composed by Nicephorus. His abridgment of the Bible in iambic verse was printed at Basil in 1536, and Dr. Hody has attributed to him a small piece which he published in Greek and Latin, during his controversy with Mr. Dodwell, under the title of "Anglicani Schismatis Redargutio." His homilies on Mary Magdalen are also inserted in Bandini "Monumenta," 1762, vol. III.[1]

NICERON (JOHN FRANCIS), an able mathematician, was born at Paris in 1613. Having finished his academical studies with the most promising success, he entered into the order of Minims, took the habit in 1632, and as usual, changed the name given him at his baptism for that of Francis, the name of his paternal uncle, who was also a Minim, or Franciscan. The inclination which he had for mathematics appeared early during his philosophical studies; and he devoted to this science all the time he could spare from his other employments, after he had completed his studies in theology. All the branches of the mathematics, however, did not equally engage his attention; he confined himself particularly to optics, and studied the rest only as they were subservient to his more favourite pursuit.

[1] Cave, vol. II.—Lardner's Works.—Fabric. Bibl. Græc.—Mosheim.

He informs us in the preface to his "Thaumaturgus Opticus," that he went twice to Rome; and that, on his return home, he was appointed teacher of theology. He was afterwards chosen to accompany father Francis de la Noue, vicar-general of the order, in his visitation of the convents throughout all France. Amidst so many employments, it is wonderful that he found so much time to study, for his life was short, and must have been laborious. Being taken sick at Aix, in Provence, he died there, September 22, 1646, aged only thirty-three. He was an intimate acquaintance of Des Cartes, who had a high esteem for him, and presented him with his works. Niceron's writings are, 1. "L'Interprétation des Chiffres, ou Regles pour bien entendre et expliquer facilement toutes sortes des Chiffres Simples," &c. Paris, 1641, 8vo. This was only a translation on the art of decyphering, written by Cospi in Italian, but is much improved by Niceron, who justly conceived it to be a work of utility. 2. "La Perspective curieuse, ou Magie artificielle des effets marveilleux de l'Optique, Catroptique, et Dioptrique," intended as an introduction to his, 3. "Thaumaturgus Opticus: sive, Admiranda Optices, Catoptrices, et Dioptrices, Pars prima, &c." 1646, fol. He intended to add two other parts, but was prevented by death.[1]

NICERON (JOHN PETER), one of the most useful French biographers, was born at Paris, March 11, 1685. He was of an ancient and noble family, who were in very high repute about 1540. He studied with success in the Mazarine college at Paris, and afterwards at the college Du Plessis. He appears to have been of a serious turn of mind, and of great modesty, and from a dread of the snares to which he might be exposed in the world, determined to quit it for a religious life. On this subject he consulted one of his uncles, who belonged to the order of Barnabite Jesuits. This uncle examined him; and, not diffident of his election, introduced him as a probationer to that society at Paris. He was received there in 1702, took the habit in 1703, and made his vows in 1704, at the age of nineteen. After he had professed himself, he was sent to Montargis, to study philosophy and theology, a course of both which he went through with credit, although he confesses that he never could relish the scholastic system

[1] Niceron, vol. VII and X.—Chaufepie.—Moreri.

then in vogue. His superiors then, satisfied with his proficiency and talents, sent him to Loches, in Touraine, to teach the classics and rhetoric. Here his devout behaviour and excellent conduct as a teacher, made him be thought worthy of the priesthood, which he received at Poitiers in 1708, and as he was not arrived at the age to assume this order, a dispensation, which his uncommon piety had merited, was obtained in his favour. The college of Montargis having recalled him, he was their professor of rhetoric during two years, and philosophy during four. In spite of all these avocations, he was humanely attentive to every call and work of charity, and to the instruction of his fellow-creatures, many of whom heard his excellent sermons, pure and unadorned in style, but valuable in matter, which he delivered not only from the pulpits of most of the churches within the province, but even from those of Paris. In 1716 his superiors invited him to that city, that he might have an opportunity of following, with the more convenience, those studies for which he always had expressed the greatest inclination. He not only understood the ancient, but almost all the modern languages; a circumstance of infinite advantage in the composition of those works which he has given to the public, and which he carried on with great assiduity to the time of his death, which happened after a short illness, July 8, 1738, at the age of fifty three. His works are, 1. "Le Grand Fébrifuge; or, a dissertation to prove that common Water is the best remedy in Fevers, and even in the Plague; translated from the English of John Hancock, minister of St. Margaret's, London, in 12mo." This treatise made its appearance, amongst other pieces relating to this subject, in 1720; and was attended with a success which carried it through three editions; the last came out in 1730, in 2 vols. 12mo, entitled "A Treatise on common Water;" Paris, printed by Cavelier. 2. "The Voyages of John Ouvington to Surat, and divers parts of Asia and Africa; containing the History of the Revolution in the kingdom of Golconda, and some observations upon Silk-Worms," Paris, 1725, 2 vols. 12mo. 3. "The Conversion of England to Christianity, compared with its pretended Reformation;" a work translated from the English, and written by an English catholic, Paris, 1729, 8vo. 4. "The Natural History of the Earth, translated from the English of Mr. Woodward, by Mons. Nogues, doctor in physic; with an

answer to the objections of doctor Camerarius: containing, also, several letters written on the same subject, and a methodical distribution of Fossils, translated from the English, by Niceron," Paris, 1735, 4to. 5. "Memoirs of Men illustrious in the republic of letters, with a critical Account of their Works. Paris," 12mo. The first volume of this great work appeared in 1727; the others were given to the public in succession, as far as the thirty-ninth, which appeared in 1738. The fortieth volume was published after the death of the author, in 1739. Since that event three others were added, but in these are many articles of which Niceron was not the author. It is not easy to answer all the objections which may be offered to a work of this kind. The author himself, in one of his prefaces, informs us that some of his contemporaries wished for a chronological order; some for the order of the alphabet; some for classing the authors according to the sciences or their professions, and some according to the countries in which they were born. As his work, however, appeared periodically, he thought himself justified in giving the lives without any particular order, according as he was able to procure materials. That the French critics should dwell upon the unavoidable mistakes in a work of this magnitude, is rather surprizing, for they have produced no such collection since, and indeed Niceron has been the foundation, as far as he goes, of all the subsequent accounts of the same authors. Chaufepie only treats him with respect while he occasionally points out any error in point of date or fact.[1]

NICETAS (ACHOMINATES, or CHONIATES), a Greek historian, was born at Chone, or Colossus, a town in Phrygia. He flourished in the thirteenth century, and was employed in several considerable affairs at the court of the emperors of Constantinople. When that city was taken by the French in 1204, he withdrew, together with a young French captive, whom he afterwards married at Niee in Bithynia, and died there in 1206.

He wrote a "History, or Annals, from the death of Alexis Comnenus in 1118, to that of Baudouin in 1205," entitled "Nicetæ Acominati Choniatæ Hist. Gr. et Lat. ed. C. An. Fabroto," Paris, 1647, the best edition; but it had been printed with a translation, by Jerome Wolf, at Basil, in 1557, and again at Geneva, in 1593. It has

[1] Life by the abbé Gouget, in vol. XL. of the Memoirs.—Chaufepie.

since been inserted in the body of the "Byzantine Historians," printed at the Louvre at Paris. This is considered as one of the most valuable pieces in that collection, but the style is not good. Father Morel of Tours, in the sixteenth century, translated the five first books of a piece, entitled "The treasure of the Orthodox Faith," ascribed to Nicetas, printed in 1580, 8vo, and inserted since in the twelfth volume of the "Bibliotheca Patrum" of Cologne. We have also a fragment of the twentieth book, concerning what ought to be observed upon the conversion of a Mahometan to Christianity. Michael Choniates, our author's brother, composed several "Monodies upon his death," which are translated by Morel, and also composed some other discourses, particularly one upon the "Cross," the manuscript of which is in the public library at Paris.[1]

NICETAS (DAVID), a Greek historian, a native, as some relate, of Paphlagonia, flourished about the end of the ninth century. He wrote the "Life of St. Ignatius, Patriarch of Constantinople," translated into Latin by Frederic Mutius, bishop of Termoli, and made use of by cardinal Baronius: but we have another version, by father Matthew Raderi, printed at Ingoldstadt, in 1604. This Nicetas composed also several panegyrics, in honour of the apostles and other saints, which are inserted in the last continuation of the "Bibliotheca Patrum," by Combesis. There are several authors of this name mentioned by Gesner and Leo Allatius.[2]

NICETAS (surnamed SERRON), deacon of the church of Constantinople, and contemporary with Theophylact in the eleventh century, and afterwards bishop of Heraclea, composed several "Funeral Orations upon the death of Gregory Nazianzen;" as also a "Commentary," which is inserted in Latin among the works of that father. There is ascribed to him a "Catena upon the Book of Job," compiled of passages taken from several of the fathers, which was printed by Junius at London, 1637, in folio. We have also, by the same author, several "Catenæ upon the Psalms and Canticles," printed at Basil in 1552. There is likewise a "Commentary upon the Poems of Gregory Nazianzen," printed at Venice, under the name of Nicetas of Paphlagonia, which is apparently the same author.[3]

[1] Moreri.—Dict. Hist.—Saxii Onomast.—Blount's Censura.
[2] Moreri.—Dict. Hist.—Vossius de Hist. Græc.—Saxii Onomast.
[3] Du Pin.—Moreri.—Cave, vol. II.—Saxii Onomast.

NICHOLAS V. pope, and the only pontiff of that name much deserving of notice, was originally named Thomas of Sarzana, and was born in 1398. He was the son of Barth. dei Parentucelli, a professor of arts and medicine in Pisa. His mother, Andreola, was a native of Sarzana, a small town on the borders of Tuscany, and the republic of Genoa, whence he derived his surname. In his seventh year his father died, and his mother marrying again, a man who had no affection for her offspring, his younger days were embittered by domestic neglect and harshness. He obtained a friend, however, in cardinal Nicholas Albergati, who took him under his protection, and supplied him with whatever was necessary for pursuing his studies at the university of Bologna. At the age of twenty-four he enrolled himself in the priesthood, but continued to live in the family of his patron until the death of the latter, when his learning and virtues procured him another friend in the cardinal Gerard Andriani. By his means he was introduced to the court of Eugenius IV. and employed in all the disputes between the Latins and Greeks at the councils of Ferrara and Florence, for his admirable management of which he was rewarded in 1445 by the bishopric of Bologna. In 1446 he was promoted to the purple, and in March 1447 he was elevated to the papal throne, on which occasion he assumed the name of Nicholas V. The temporalties of the holy see being in a lamentable state of disorder, he had uncommon difficulties to struggle with, which, however, he encountered by a wise and temperate conduct. It was first his object to restore the finances, and to cultivate the arts of peace, which furnished him with the means of gratifying his passion for the encouragement of learning. Fostered by his patronage, the scholars of Italy no longer had reason to complain that they were doomed to obscurity and contempt. Nicholas invited to his court all those who were distinguished by their proficiency in ancient literature; and whilst he afforded them full scope for the exertion of their talents, he requited their labours by liberal remunerations. Poggio was one of those who experienced his kindest patronage.

In 1453 Nicholas received intelligence of the capture of Constantinople by Mahomet II. which some historians mention as the greatest affliction that befel the pope; but Gibbon, speaking on the subject, says, "Some states were too weak, and others too remote: by some the danger was

considered as imaginary, by others as inevitable: the western princes were involved in their endless and domestic quarrels; and the Roman pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas V. had foretold their approaching ruin, and his honour seemed engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress, but his compassion was tardy: his efforts were faint and unavailing; and Constantinople had fallen before the squadrons of Genoa and Venice could sail from their harbours." From this time he spent the remainder of his pontificate in endeavours to allay the civil wars and commotions which took place in Italy, to reconcile the Christian princes who were then at war with one another, and to unite them in one league against the enemies of the Christian church. But all his efforts being unsuccessful, the disappointment is said to have hastened his death, which happened March 24, 1455. "The fame of Nicholas V." says Gibbon, who seems to have formed a just estimate of the character of this pontiff, "has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning; the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church. He had been the friend of the most eminent scholars of the age; he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, 'accept it,' he would say, with a consciousness of his own worth, 'you will not always have a Nicholas among you.' The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed, and transmitted for use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a

reign of eight years he formed a library of 5000 volumes. To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's Geography; of the Iliad; of the most valuable works of Plato and Aristotle; of Ptolemy and Theophrastus, and of the fathers of the Greek church.[1]

NICHOLAS DE CUSA. See CUSA.

NICHOLAS (EYMERICUS), a celebrated Dominican, was born at Gironna, in Catalonia, about 1320. He was made inquisitor general by Innocent VI. about 1356, and afterwards chaplain to Gregory XI. and judge of heretical causes. He died Jan. 4, 1399, leaving a precious monument of inquisitorial tyranny, entitled "Directorium Inquisitorium," or the Inquisitor's Directory, the best editions of which are those with corrections, particularly that "cum comment. Fran. Pegnæ," printed at Rome, 1587, fol. This book, says L'Avocat, contains the most pernicious and horrible maxims, according to which, not only private persons, but princes and kings, may be condemned secretly by the inquisition, without being permitted to speak in their own defence, and afterwards put to death by poison, or other means. It is astonishing, adds this liberal ecclesiastic, that a work which inculcates such detestable principles should have been printed at Barcelona, afterwards at Rome, and at Venice. The commentary, he says, is as pernicious as the text. The French have an abridgment of the work, by the abbé Morellet, 1762, 12mo.[2]

NICHOLS (FRANK), a physician and anatomist of eminence, was born in London in 1699, where his father was a barrister. After receiving the rudiments of his education at a private school in the country, where his docility and sweetness of temper endeared him to his master and school-fellows, he was in a few years removed to Westminster, and thence to Oxford, where he was admitted a commoner of Exeter college, under the tuition of Mr. John Haviland, in 1714. He applied himself to the usual academical exercises with great assiduity, and took his degrees in arts at the accustomed periods, that of M. A. in 1721. He paid his greatest attention to natural philosophy, and after reading a few books on anatomy, engaged in

[1] Bower's Hist. of the Popes.—Tiraboschi.—Gibbon's Hist.—Shepherd's Life of Poggio, p. 381, 409, 462.—Life by Georgi, Rome, 1742, 4to.

[2] Moreri.—Dict. Hist. de L'Avocat.

dissections, which he pursued with so much reputation as to be chosen reader of anatomy in the university in 1726, about two years after taking his degree of B. M. In this office he used his utmost endeavours to introduce a zeal for this neglected study, and obtained a high and well merited reputation. His residence at Oxford, however, was only temporary; for at the close of his course he returned to London, where he had determined to settle, after having made a short trial of practice in Cornwall, and a subsequent visit to the principal schools of France and Italy. At Paris, by conversing freely with the learned, he soon recommended himself to their notice and esteem. Winslow's was the only good system of physiology at that time known in France, and Morgagni's and Santorini's, of Venice, in Italy. On his return to England he resumed his anatomical and physiological lectures in London, and they were frequented, not only by students from both the universities, but by many surgeons, apothecaries, and others. His reputation rapidly extended, and in 1728 he was elected a fellow of the royal society, to which he communicated several papers, which were published in the Philosophical Transactions, especially some observations on the nature of aneurisms, in which he controverted the opinion of Dr. Freind; and a description of a singular disease, in which the pulmonary vein was coughed up. He also made observations on a treatise by Helvetius, on the lungs. In 1729, he received the degree of M. D. at Oxford, and became a fellow of the college of physicians in 1732. In 1734 he was appointed to read the Gulstonian lectures at the college, and chose the structure of the heart, and the circulation of the blood, for his subjects. At the request of the president, Dr. Nichols again read the Gulstonian lectures in 1736, choosing for his topics the urinary organs, and the nature and treatment of calculous diseases; and in 1739 he delivered the anniversary Harveian oration. In 1743 he married one of the daughters of the celebrated Dr. Mead, by whom he had a son and daughter, both living.

In 1745 Dr. Nichols left Oxford finally, and was succeeded in his professorship by Dr. Lawrence. In 1748 he was appointed lecturer on surgery to the college, and began his course with a learned and elegant dissertation on the "Anima Medica," which was published as a separate work in 1750. While he was proceeding with his course,

however, he received what he considered an insult from the college, who chose a junior fellow as an elect, on the death of Dr. Coningham, in preference to him, without any apparent reason; and he indignantly resigned his lectureship, never afterwards attending the meetings of the fellows, except when matters of the utmost importance were in agitation. In 1751 he took some revenge in an anonymous pamphlet, entitled "The Petition of the unborn Babes to the Censors of the Royal College of Physicians in London," in which Dr. Nesbitt, Dr. Maule, Dr. Barrowby principally, and sir William Browne, sir Edward Hulse, and the Scots, were the objects of his satire.

On the death of sir Hans Sloane, in 1753, Dr. Nichols was appointed his successor as one of the king's physicians; an office which he held till the death of his majesty in 1760, when the most skilful were superseded to make way for one who, his biographer says, was not long before an army surgeon of the lowest order. On this occasion an offer of a pension was made to Dr. Nichols, which it was suggested he might have if he would ask for it, but he rejected it with disdain. In 1772 he published a second edition of his treatise "De Anima Medica," to which was subjoined a dissertation "De Motu Cordis et Sanguinis in Homine nato et non nato," inscribed to his learned friend and coadjutor the late Dr. Lawrence.

Weary at length with his profession, and with a residence in London, and also wishing to superintend the education of his son at Oxford, he removed to that city, where he had spent some of the most agreeable years of his youth. But when the study of the law recalled his son (afterwards a member of parliament) to London, the doctor took a house at Epsom, where he passed the remainder of his life in a literary retirement, varying his recreations by an attention to the recent botanical researches of Linnæus, and by some agricultural inquiries. His constitution had never been robust; he was constantly subject to severe catarrhal affections, and an asthmatic cough, which, returning with great violence January 7, 1778, deprived the world of this valuable man, in the eightieth year of his age. In 1780 his friend Dr. Thomas Lawrence, wrote his life in elegant Latin, for distribution among his friends. He gives his character as very amiable.[1]

[1] Life by Dr. Lawrence.—Gent. Mag. vol. LV.—Boswell's Life of Johnson.—Orton's Letters, vol. II. p. 260, in a letter from sir James Stonhouse, bart. M. D.

NICHOLS, or NICCOLS (RICHARD), whom Mr. Headley considers as a poet of great elegance and imagination, and one of the ornaments of the reign of Elizabeth, was born in London, of genteel parents, in 1584. In 1602 he entered a student of Magdalen college, Oxford, whence, after a short time, he removed to Magdalen hall, and took the degree of B. A. in 1606. After remaining at the university some years, and being esteemed among the most ingenious men of his day, according to Wood, he quitted Oxford for London, where he "obtained an employment suitable to his faculty." What this employment was, we are left to conjecture. The time of his death is also uncertain, but he appears to have been alive at least in 1616, and was then but young. The most material of his works are his additions to "The Mirror for Magistrates," a book most popular in its time (see HIGGINS), containing a series of pieces by Sackville, Baldwyne, Ferrers, Churchyard, Phayer, Higgins, Drayton. It was ultimately completed, and its contents new arranged by Nichols, whose supplement to the edition of 1610 is entitled "A Winter Night's Vision." To this likewise is improperly subjoined "England's Eliza; or the victorious and triumphant reigne of that virgin Empress, &c. Elizabeth, queen of England," &c. His other writings are, "The Cuckow, a Poem," London, 1607; "Monodia, or Waltham's complaint upon the death of the most vertuous and noble lady, late deceased, the lady Honor Hay," ibid. 1615; a play called "The Twynnes Tragedye" is attributed to him in the Biog. Dram.; but we can, on better authority, add "London's Artillery, briefly containing the noble practice of that worthie Society," &c. &c. 1616, 4to; "The Three Sisters' Tears, shed at the late solemne Funerals of the royal Henry, prince of Wales," &c. 1613, 4to; and "The Furies, with Vertue's encomium, &c. in two books of epigrammes, satirical and encomiastic," 1614, 8vo. Ample specimens of his poetry are given in Headley's "Beauties," and the "Bibliographer."[1]

NICHOLS (WILLIAM), an English divine of great learning and merit, was the son of John Nichols, of Donington, in Bucks, an eminent counsellor, and was born in 1664. He was educated at St. Paul's school, London, whence, in 1679, he went to Magdalen hall, Oxford. He

[1] Ath. Ox. vol. I.—Biog. Dram.—Warton's Hist. of Poetry.—Headley's Beauties.—The Bibliographer, vol. I.—Bibliotheca Anglo-Poetica.

removed afterwards to Wadham college, where he took the degree of B. A. Nov. 27, 1683; but being admitted probationer-fellow of Merton college in October 1684, he completed his degree of M. A. there on June 19, 1688. About that time he entered into holy orders, became chaplain to Ralph earl of Montague, and in September 1691, rector of Selsey, near Chichester, in Sussex. He was admitted B. D. July 2, 1692, and D. D. Nov. 29, 1695. After a life entirely devoted to piety and study, we find him, in the close of it, thus describing his situation, in a letter to Robert earl of Oxford:

"Smith-street, Westminster, Aug. 31, 1711.

"May it please your lordship,

"I was in hopes that her majesty would have bestowed the prebend of Westminster upon me, being the place where I live, and that I might be nearer to books, to finish my work on the liturgy and articles, for which she was pleased to tell to me, with her own mouth, she would consider me. My good lord, I have taken more pains in this matter than any divine of our nation, which I hope may bespeak the favour of a church-of-England ministry. Therefore I most humbly beseech your lordship for your interest for the next prebend of that church (if this be disposed of) that shall be void; for if I had merited nothing, my circumstances want it. I am now forced on the drudgery of being the editor of Mr. Selden's books, for a little money to buy other books to carry on my liturgical work. I have broken my constitution by the pains of making my collections myself throughout that large work, without the help of an amanuensis, which I am not in a condition to keep, though the disease of my stomach (being a continual cholic of late, attended by the rupture of a vein) might plead pity, and incline my superiors not to suffer me all my days to be a Gibeonite in the church without any regard or relief. Pray, my lord, represent my case to the queen; and I shall never be wanting to make my most ample acknowledgment for so great a favour. I could long since have made my way to preferment without taking all this pains, by a noisy cry for a party; but as this has been often the reproach, and once the ruin of our clergy, so I have always industriously avoided it, quietly doing what service I could to the church I was born in, and leaving the issue thereof to God's Providence, and to the kind offices of some good man, who some time or other

might befriend me in getting some little thing for me to make my circumstances easy, which is the occasion that your lordship has the trouble of this application, from,

My lord,

Your lordship's most dutiful, most obedient,

And most humble servant,

WILL. NICHOLS."

That he deserved more attention, will appear from the following list of his useful publications. 1. "An Answer to an Heretical Book called 'The naked Gospel,' which was condemned and ordered to be publicly burnt by the Convocation of the University of Oxon, Aug. 19, 1690, with some Reflections on Dr. Bury's new edition of that book," 1691, 4to. 2. "A short History of Socinianism," printed with the answer before-mentioned; and dedicated to his patron the earl of Montague. 3. "A Practical Essay on the Contempt of the World," 1694, 8vo, inscribed to "sir John Trevor, master of the rolls," to whom the author acknowledges his obligations for "a considerable preferment, bestowed in a most obliging and generous manner." 4. "The Advantages of a learned Education," a sermon preached at a school-feast, 1698, 4to. 5. "The Duty of Inferiors towards their Superiors, in five practical discourses; shewing, I. The Duty of Subjects to their Princes. II. The Duty of Children to their Parents. III. The Duty of Servants to their Masters. IV. The Duty of Wives to their Husbands. V. The Duty of Parishioners and the Laity to their Pastors and Clergy. To which is prefixed a dissertation concerning the divine right of Princes," 1701, 8vo. 6. "An Introduction to a Devout Life, by Francis Sales, bishop and prince of Geneva; translated and reformed from the Errors of the Romish edition. To which is prefixed, a Discourse of the Rise and Progress of the Spiritual Books in the Romish Church," 1701, 8vo. 7. "A Treatise of Consolation to Parents for the Death of their Children; written upon the occasion of the Death of the Duke of Gloucester; and addressed to the most illustrious Princess Anne of Denmark," 1701, 8vo. 8. "God's Blessing on Mineral Waters;" a Sermon preached at the chapel at Tunbridge Wells," 1702, 4to. 9. "A Conference with a Theist, in five parts; dedicated to the Queen's most excellent Majesty," 1703, 8vo; of which a third edition, with the addition of two conferences, the one with a Machiavelian, the other with

an Atheist, all carefully revised and prepared for the press by the author, was published in 1723, 2 vols. 8vo. This was particularly designed, says Leland, by the learned and ingenious author, in opposition to the "Oracles of Reason," published by Blount; and he has not left any material part of that work unanswered. 10. "A Practical Essay on the Contempt of the World; to which is prefixed, a Preface to the Deists and vicious Libertines of the Age," 1704, 2d edit. 8vo. 11. "The Religion of a Prince; shewing that the Precepts of the Holy Scriptures are the best maxims of Government," 1704, 8vo, in opposition to Machiavel, Hobbes, &c. and written when the queen gave up the tenths and first fruits to the inferior clergy. 12. "Defensio Ecclesiæ Anglicanæ," 1707, 12mo. 13. "A Paraphrase on the Common Prayer, with Notes on the Sundays and Holidays," 1708, 8vo. 14. "Afflictions the lot of God's children, a Sermon on the Death of Prince George," 1709, 8vo. 15. "A Comment on the Book of Common Prayer, and Administration of the Sacraments," &c. 1710, folio. This volume has the royal licence prefixed, and a list of more than 900 subscribers. In his dedication to the queen, he notices, as what never happened before, that all the copies were bespoke or paid for before the day of publication. It still continues to be printed in 8vo. The late sir James Stonhouse, in a letter to the rev. Thomas Stedman, dated 1793, says of this work, "I would have you recommend it to every family in your parish—as it will shew them the use of the common prayer and psalms, as read in our churches, and be a standard book from father to son." 16. "A Supplement to the Commentary on the Book of Common Prayer," 1711, folio. In the preface to this supplement, Dr. Nichols mentions "a long fit of illness with which God had pleased to visit him, and a very unestablished state of health both before and after it." This illness appears soon to have ended in his death. 17. "Historiæ Sacræ Libri VII. Ex Antonii Cocceii Sabellici Eneadibus concinnatum, in usum Scholarum et Juventutis Christianæ," 1711, 12mo. 18 "A Commentary on the first fifteen, and part of the sixteenth Articles of the Church of England," 1712, fol. 19. "A Defence of the Doctrine and Discipline of the Church of England; first written in Latin, for the use of foreigners, by William Nichols, D. D. and translated into English by himself," 1715, 12mo. Dr. Nichols was rec-

koned a very excellent scholar, and was known abroad as well as at home by the learned correspondence he kept with foreigners of eminence. A volume of such correspondence with Jablonski, Osterwald, Wetstein, &c. was presented by his widow Catharine Nichols to the archbishop of Canterbury, Oct. 28, 1712, to be deposited either in Lambeth or St. Martin's library, and is now among the valuable MSS. at Lambeth, No. 676. He died in the end of April 1712, and was buried in St. Swithin's church May 5. It may not be improper to distinguish this pious divine from his name-sake WILLIAM Nichols, M. A. and rector of Stockport, in Cheshire, who was a student of Christ church, Oxford, and published, 1. "De Literis inventis Libri sex; ad illustrissimum Principem Thomam Herbertum, Pembrokiæ Comitem," &c. 1711, 8vo. 2. "Oratio coram venerabili Societate promovendâ Religione Christianâ habita Londini, Dec. 29, 1715," 12mo; and, 3. "ΠΕΡΙ ΑΡΧΩΝ Libri Septem. Accedunt Liturgica," 1717, 12mo.[1]

NICOLAI (JOHN), a learned doctor of the Sorbonne, and Dominican, was born in 1594, at Monza, a village in the diocese of Verdun, near Stenay. After taking a doctor's degree in 1632, he taught theology in the house of his order at Paris, for about twenty years. He was elected prior in 1661, and died May 7, 1673, aged seventy-eight. He was the editor of a good edition of the "Summary" of St. Thomas, with notes, and of all that doctor's works, Lyons, 1660, 19 vols. fol. He also published five Dissertations on several points of ecclesiastical discipline, against M. de Launoi, 12mo; "Judicium, seu censorium suffragium de propositione Antonii Arnaldi," &c. 4to, which last he likewise published in French by the title of "Avis déliberatif," &c. 4to. This relates to the much contested proposition of M. Arnauld, that "Grâce failed in St. Peter," and it was answered by M. Arnauld, Nicole, and de la Lane. He was the author of other works, in which are some singular opinions, but which are now of little consequence. He must, however, be distinguished from PHILIP NICOLAI, a learned divine, who died in 1608, and from MELCHIOR NICOLAI, a celebrated professor of divinity at Tubingen, who died in 1659. Both these

[1] Knight's Life of Colet.—Ath. Ox. vol. II.—Leland's Deistical Writers.—Nichols's Bowyer.—Orton's Letters, vol. II. p. 263.

wrote commentaries and controversial treatises, noticed in "Freheri Theatrum," and our other authorities.[1]

NICOLAUS (DAMASCENUS), a native of Damascus, in Syria, who flourished in the time of Augustus, was a man of extensive learning, and an illustrious ornament of the Peripatetic school. Herod the Great made choice of him for his preceptor in philosophy; and when he sailed to Rome for the purpose of visiting the emperor, took him as his companion in the voyage. Afterwards that prince prosecuted historical learning under Nicolaus, who at his request undertook to write a Universal History, and being introduced by Herod to Augustus, he was admitted to his intimate friendship, and received from him many valuable tokens of regard. The integrity and generosity of his spirit, and the urbanity of his manners, obtained him universal respect. Nicolaus wrote several treatises on the philosophy of Aristotle; "A Dissertation on the manners of various Nations;" Memoirs of Augustus;" and his own "Life." Of these some fragments are preserved by Valesius, and a complete edition was published in 1804, by J. C. Orellius, under the title "Nicolai Damasceni Historiarum excerpta et fragmenta quæ supersunt, Gr. Lat." 8vo.[1]

NICOLE (FRANCIS), a very celebrated French mathematician, was born at Paris, December 23, 1683. His early attachment to the mathematics induced M. Montmort to take the charge of his education, and initiate him in the higher geometry. He first distinguished himself by detecting the fallacy of a pretended quadrature of the circle. A M. Mathulon was so confident that he had discovered this quadrature, as to deposit in the hands of a public notary at Lyons, the sum of 3000 livres, to be paid to any person who in the judgment of the academy of sciences, should demonstrate the falsity of his solution. M. Nicole having undertaken the task, the academy's judgment was, that he had plainly proved that the rectilineal figure which Mathulon had given as equal to the circle, was not only unequal to it, but that it was even greater than the polygon of 32 sides circumscribed about the circle. It was the love of science, however, and not of money, which inspired Nicole on this occasion, for he presented the prize of 3000 livres to the public hospital of Lyons. The academy

[1] Moreri.—Dict. Hist.
[2] Brucker.—Vossius de Hist. Græc.—Chaufepie.—Saxii Onomast.

named Nicole eleve-mechanician, March 12, 1707; adjunct in 1716, associate in 1718, and pensioner in 1724, which he continued till his death, which happened January 18, 1758, at seventy-five years of age.

His works, which were all inserted in the different volumes of the Memoirs of the academy of sciences, are: 1. A general method for determining the nature of curves formed by the rolling of other curves upon any given curve; in the volume for the year 1707. 2. A general method for rectifying all roulets upon right and circular bases; 1708. 3. General method of determining the nature of those curves which cut an infinity of other curves given in position, cutting them always in a constant angle, 1715. 4. Solution of a problem proposed by M. de Lagny, 1716. 5. Treatise of the calculus of finite differences, 1717. 6. Second part of the calculus of finite differences, 1723. 7. Second section of ditto, 1723. 8. Addition to the two foregoing papers, 1724. 9. New proposition in Elementary Geometry, 1725. 10. New solution of a problem proposed to the English mathematicians, by the late M. Leibnitz, 1725. 11. Method of summing an infinity of new series, which are not summable by any other known method, 1727. 12. Treatise of the lines of the third order, or the curves of the second kind, 1729. 13. Examination and resolution of some questions relating to play, 1730. 14. Method of determining the chances at play. 15. Observations upon the conic sections, 1731. 16. Manner of generating in a solid body, all the lines of the third order, 1731. 17. Manner of determining the nature of roulets formed upon the convex surface of a sphere; and of determining which are geometric, and which are rectifiable, 1732. 18. Solution of a problem in geometry, 1732. 19. The use of series in resolving many problems in the inverse method of tangents, 1737. 20. Observations on the irreducible case in cubic equations, 1738. 21. Observations upon cubic equations, 1738. 22. On the trisection of an angle, 1740. 23. On the irreducible case in cubic equations, 1741. 24. Addition to ditto, 1743. 25. His last paper upon the same, 1744. 26. Determination, by incommensurables and decimals, the values of the sides and areas of the series in a double progression of regular polygons, inscribed in and circumscribed about a circle, 1747.[1]

[1] Hutton's Dict.—Dict. Hist.

NICOLE (JOHN), father of the celebrated Peter Nicole, was descended of a reputable family, and born at Chartres, in Oct. 1600. He applied himself to the law, and made a good proficiency in it; so that he became an advocate in parliament, and judge official to the bishop of Chartres. As a pleader, however, he is said to have been more flowery than solid, and he injured his reputation by interspersing his pleadings with verses and scraps of romances, which his son took care afterwards to burn. It does not appear that he published much, unless part if not the whole of a French translation of Quintilian, printed at Paris, in 1642, and dedicated to Mr. Seof, bishop of Chartres. The abbé de Marolles says that he had several times received verses in Latin and French from our advocate, who died at Chartres in 1678.[1]

NICOLE (CLAUDE), cousin-german of the preceding, was son of Nicolas Nicole, receiver of the town of Chartres, where he was born Sept. 4, 1611; and became one of the king's council, and president in the elections of Chartres. He died Nov. 22, 1685. He was a good Greek, Latin, and Italian scholar, and had a talent for French poetry; which, however, he abused, the greatest part of his poems being grossly indelicate. Of these he published a collection at Paris, 1660, in 2 vols. 12mo, with a dedication to the king, under the title of "The Works of the President Nicole." This collection appeared again after his death, enlarged with several new pieces, some of which are upon subjects of piety, in 1693, at Paris. They consist chiefly of translations of several works of "Ovid," "Horace," "Persius," "Martial," "Seneca the Tragedian," "Claudian," and others, "A Translation of an Elegy and Ode of Anacreon," and of "A Poem upon the Loves of Adonis, by the cavalier Marin, &c."[2]

NICOLE (PETER), a celebrated French divine, was born at Chartres, Oct. 6, 1625. He was the son of John Nicole above mentioned, who, discovering him to be a youth of promising talents, gave him his first instructions in grammar, and so grounded him in classical knowledge, that at the age of fourteen he was qualified to go to Paris, and commence a course of philosophy; and at its completion, in about two years, he took the degree of M. A. July 23, 1644. He afterwards studied divinity at the Sorbonne,

[1] Moreri. [2] Ibid.

in 1645 and 1646; and, during this course, learned Hebrew, improved himself farther in Greek, acquired a knowledge of Spanish and Italian. He also devoted part of his time to the instruction of the youth put under the care of messieurs de Port-royal. As soon as he had completed three years, the usual period, in the study of divinity, he proceeded bachelor in that faculty in 1649, on which occasion he maintained the theses called the Tentative. He afterwards prepared himself to proceed a licentiate; but was diverted from it by the dispute which arose about the five famous propositions of Jansenius, added to his connections with Mr. Arnauld. By this means he was at more leisure to cultivate his acquaintance with gentlemen of the Port-royal, to which house he now retired, and assisted Mr. Arnauld in several pieces, which that celebrated divine published in his own defence. They both went to M. Varet's house at Chatillon near Paris, in 1664, and there continued to write in concert. Nicole afterwards resided at several places, sometimes at Port-royal, sometimes at Paris, &c. He was solicited to take holy orders; but, after an examination of three weeks, and consulting with M. Pavillon, bishop of Aleth, he remained only a tonsured priest. It has been asserted by some, that having failed to answer properly when examined for the subdeaconship, he considered his being refused admission to it, as a warning from heaven. He continued undisturbed at Paris till 1677, when a letter which he wrote, for the bishops of St. Pons and Arras, to pope Innocent XI. against the relaxations of the casuists, drew upon him a storm, that obliged him to withdraw. He went first to Chartres, where his father was lately dead; and, having settled his temporal affairs, he repaired to Beauvais, and soon after took his leave of the kingdom, in 1679. He retired first to Brussels, then went to Liege, and, after that, visited Orval, and several other places. A letter, dated July 16, 1679, which he wrote to Harlai, archbishop of Paris, facilitated his return to France: and Robert, canon of the church of Paris, obtained leave of that archbishop, some time after, for Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. Berci, and resumed his usual employments. The same friend afterwards solicited a permission for him to return to Paris, and having obtained it at length in 1683, he employed his time in the composition of various new works. In 1693,

perceiving himself to be grown considerably infirm, he resigned a benefice, of a very moderate income, which he had at Beauvais; and after remaining for about two years more in a very languishing state, died of the second stroke of an apoplexy, Nov. 16, 1695, aged 70 years.

He lived all his life with great simplicity, loved retirement and quiet, and was very little versed in the manners of the world, in which, however, he acquired great fame for his excellence in metaphysics. His judgment was solid; and he was more than commonly learned. Yet he is said to have been so credulous, that he believed every thing he heard, however improbable, being unable to imagine that any one would deceive him. His conversation was agreeable, but not prompt; he was slow in producing reasons for what he advanced. This occasioned him to say of M. de Treville, a man of genius, and a fluent speaker, "He is too hard for me in the chamber, but by the time I get to the stairs-foot, I have puzzled him." Nicole was also a man of such timidity, that he scarcely dared to stir from his house, for fear of unforeseen accidents, by which thousands, he said, had been killed or wounded.

His arduous application to polite literature enabled him to imitate the style of the best Latin authors, particularly that of Terence; but he is most admired as an elegant writer in his own language. In France he suffered much by undertaking the defence of Jansenius, whose opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. His works are very numerous, consisting of not less than an hundred articles: the principal are, 1. "Moral Essays," 14 vols. 12mo, among which are three volumes of "Letters and Reflections on the Epistles and Gospels," 5 vols. which joined to the "Theological Instructions on the Sacrament," 2 vols.; "on the Creed," 2 vols.; "on the Lord's Prayer," 1 vol.; "on the Decalogue," 2 vols. and the "Treatise on Prayer," 2 vols. form the 23 volumes of what are called "Moral Essays." 2. "Lettres imaginaires et visionaires," 1667, 2 vols. 12mo. 3. The small "Perpetuity of the Faith," with a defence of it. 4. The large "Perpetuity," written in conjunction with M. Arnauld, 3 vols. 4to, but almost entirely by M. Nicole. 5. "Les Préjuges légitimes contre les Calvinistes," 12mo. 6. "Tr. de l'Unité de l'Eglise," against Jurieu. 7. "Les Pretendes Réformés convaincus de Schisme; Réfutation des principales erreurs

des Quiétistes." Besides many other controversial pieces in defence of Jansenius and M. Arnauld, he published a selection of Latin epigrams, entitled "Epigrammatum Delectus," 1659, 12mo, and a Latin translation of the "Provincial Letters," with notes, &c. under the assumed name of Wendrock. A history of the life and writings of M. Nicole was published in 1733, 12mo.[1]

NICOLINO (GRIMALDI), commonly known by the name of Nicolini, a great singer, and still greater actor, arrived in England in 1708, which, says Dr. Burney, forms an era in the annals of our lyric theatre; as he was the first vocal performer of the highest class from Italy that trod our stage, and promoted a taste both for fine singing and fine acting. He was a native of Naples; his voice was at first a *soprano*, but afterwards descended into a full and rich *contralto*. The first operas in which we have met with his name in Italy were "Tullo Ostilio," and "Xerse," two dramas composed by John Bononcini for Rome, in 1694. In 1697 and 1698 we find him the principal singer in the Neapolitan operas; and in 1699 and 1700 again at Rome. From this period till his arrival in England, he sung at Venice, Milan, and other cities of Italy, where the musical drama was established. When he arrived in England, where geniuses of this description are always more fondly caressed than any where else, the opera prices were raised to 15*s.* for the boxes on the stage, half a guinea the pit and other boxes, and first gallery five shillings. Nicolini indeed appeared a phenomenon worthy of occupying the attention of the whole nation; not only sir Richard Steele celebrated the majesty of his appearance on the stage in the "Tatler;" but Mr. Addison, who on other occasions so justly ridiculed the absurdities of the Italian opera, celebrated the abilities of Nicolini as an actor in the Spectator, No. 13. In 1712 he went abroad, but returned to England, and in the year 1715 we find him performing in Handel's opera of "Rinaldo," and receiving his accustomed applause. According to the ideas which tradition gives us of the abilities of this performer, his part in "Rinaldo" must have drawn out all his powers both as a singer and actor. He continued here till 1717, when he returned to Italy for the last time; but continued in favour there as an actor, after his vocal powers were faded, and a new style

[1] Niceron, vol. XXIX.—Moreri.—Gen. Dict.

of singing was established; for in 1723 we still find him at Rome with the Tesi, in Leo's "Timocrate."[1]

NICOLO. See ABBATI.

NICOLSON (WILLIAM), a learned English prelate and antiquary, was both by the father and mother's side of Cumberland extraction. His grandfather was Joseph Nicolson, of Averas Holme in that county, who married Radigunda Scott, heiress to an estate at Park Broom, in the parish of Stanwix; which estate descended to Catherine eldest surviving daughter of our prelate. His father, who married Mary daughter of John Brisco of Crofton, esq. was a clergyman, of Queen's college, Oxford, and rector of Orton near Carlisle. He was born at Orton in 1655, and in 1670 was entered of Queen's college, under the tuition of Dr. Thos. Barlow, afterwards bishop of Lincoln, and took his degree of B. A. in 1676. While here he became known to sir Joseph Williamson, then secretary of state, the great benefactor to Queen's college, and the patron of many of its scholars, who in 1678 sent him to Leipsic to learn the septentrional languages. While there he translated into Latin an essay of Mr. Hook's, containing a proof of the motion of the earth from the sun's parallax, which was printed at Leipsic by the professor who had recommended the task.

After a short tour into France, he returned to college, and completed his degree of M. A. July 23, 1679, and in the same year was elected and admitted fellow of Queen's college. He received deacon's orders in December. In 1680, he furnished an account of the kingdoms of Poland, Denmark, Norway, and Iceland, for the first volume of Pitt's English Atlas, and he compiled also the principal part, if not the whole, of the second and third volumes. In February of the same year, he was sent by the vice-chancellor to wait on George Lewis, prince of Brunswick, afterwards George I. who was then at Tetsworth, in his way to the university, where next day his highness was complimented with the degree of LL. D. In Sept. 1681, Mr. Nicolson was ordained priest, and was in that year collated by bishop Rainbow to a vacant prebend in the cathedral church of Carlisle, and also to the vicarage of Torpenhow, and in the year following to the archdeaconry of Carlisle, vacant by the resignation of Mr. Thomas Musgrave.

[1] By Dr. Burney in Rees's Cyclopædia.—Tatler and Spectator; see Indexes.

His attachment to the study of antiquities began to appear early, and although we cannot minutely trace the progress of his studies at Oxford, it is evident from his correspondence, that in addition to the ordinary pursuits of classical, philosophical, and theological information, he had accumulated a great stock of various learning. He had, among other branches, studied botany with much attention, and had paid particular attention to the natural history of the earth, the effects of the deluge, the authority of the scripture account of that event, and other subjects connected with it, which at that time were agitated by Dr. Woodward and his contemporaries. He made also great proficiency in ancient northern literature; and in matters of antiquarian research, had a great portion of that enthusiasm, without which no man can form an accomplished or successful antiquary. In one place we find him speaking of a journey to Scotland, where "he met with a *most ravishing* Runic monument;" and it indeed appears that he spared neither labour or expence in investigating the remains of antiquity wherever they could be found. In 1685 he wrote a letter to Mr. Obadiah Walker, master of University college, Oxford, concerning a Runic inscription at Bewcastle in Cumberland, which is printed in the Philosophical Transactions, No. 178, and in Hutchinson's Hist. of Cumberland, with the opinions of subsequent antiquaries. He likewise sent a letter to sir William Dugdale, printed in the same number of the Transactions, concerning a Runic inscription on the font in the church of Bride-kirk. Dr. Hickes, in the preface to his "Thesaurus," acknowledges the able, polite, and prompt aid he received from Mr. Nicolson in preparing that great work. In 1696 he published the first part of his "English Historical Library," a work intended to point out the sources whence all information respecting English history and antiquities, whether printed or in manuscript, was to be derived. The whole, in three parts, was completed in 1699, and was followed by a similar "Library" for Scotland, in 1702; and for Ireland in 1724. These were published together in folio, and more recently in what, if not the best, is the most convenient edition, in 1776, 4to, by T. Evans. Of the controversy which arose from this work, some notice will be taken hereafter.

In 1702, on the eve of Ascension day, our author was elected bishop of Carlisle, confirmed June 3, and conse-

crated June 14, at Lambeth. This promotion he owed to the interest of the house of Edenhall. On Sept. 15, 1704, the celebrated Dr. Atterbury, who had reflected with much harshness on some parts of the "Historical Library," waited upon bishop Nicolson at Rose, for institution to the deanery of Carlisle; but the letters patent being directed to the chapter, and not to the bishop, and the date thereof being July 15, though the late dean (Grahme) did not resign till the 5th of August, and some dispute also arising about the regal supremacy, institution was then refused. The bishop, however, declared at the same time that the affair should be laid forthwith before the queen; and that, if her majesty should, notwithstanding these objections, be pleased to repeat her commands for giving Dr. Atterbury possession of the deanery, institution should be given, which was accordingly done in consequence of her intimation to the bishop through the secretary of state. This preferment, however, was followed by many unpleasant consequences, as we shall have occasion to notice, after enumerating the remaining productions of our learned prelate.

In November 1705, bishop Nicolson was elected F. R. S. and published his "Leges Marchiarum, or Border Laws; with a preface, and an appendix of Charters and Records relating thereto," Lond. 8vo, reprinted in 1747. In 1713 he wrote an essay, or discourse, to be affixed to Mr. Chamberlayne's collection of the Lord's prayer in one hundred different languages. Dr. Hickes bestows the highest praises on this essay: "I know not," says he, "which is most to be admired in it, the vast variety of reading, or the putting all his observations together in so short, clear, and easy a discourse, which mightily confirms the history of Moses, and refutes the vain cavils which atheists, and deists, and latitudinarians are wont to make against the truth of it." In 1718 he wrote a preface to the third edition of Dr. Wilkins's "Leges Anglo-Saxonicæ." This appears to be the last of his literary performances, to the list of which may be added seven occasional sermons, published in the course of his life.

In 1715, George I. appointed bishop Nicolson lord high almoner; an office which was resigned in his favour by his friend archbishop Wake. On March 17, 1718, he was nominated to the bishopric of Derry in Ireland, but was allowed to be continued bishop of Carlisle and lord almoner

till after Easter. On Feb. 9, 1727, he was translated to the archbishopric of Cashel, but died suddenly, on the 14th of that month, and was buried in the cathedral at Derry, without any monumental inscription. He married Elizabeth youngest daughter of John Archer, of Oxenholme near Kendal, esq. by whom he had eight children. One daughter, Catherine, was living unmarried in 1777, but this family is probably now extinct. He had a brother, who was master of the Apothecaries company, and died in 1723.

The archbishop left three MS volumes, fol. to the dean and chapter of Carlisle, consisting of copies and extracts from various books, MSS. registers, records, and charters, relating to the diocese of Carlisle, from which many articles in the "History of Cumberland," by his nephew Joseph Nicolson, esq. and Dr. Richard Burn, were transcribed. There is also a large octavo MS. of his, containing miscellaneous accounts of the state of the churches, parsonage and vicarage houses, glebe lands, and other possessions, in the several parishes within the diocese, collected in his parochial visitation of the several churches in 1703, 1704, and 1707, which, in 1777, was in the possession of his nephew. Bagford, in his catalogue prefixed to Gibson's edition of Camden's "Britannia," 1695, advertised, as ready for the press, but still remaining in the dean and chapter's library at Carlisle, a description of the ancient kingdom of Northumberland, by bishop Nicolson, when archdeacon of Carlisle, consisting of eight parts; but although no man was more capable of executing such a work, we are assured by Mr. Wallis in the preface to his account of Northumberland, that all that can now be found in the Carlisle library is only a compendious ecclesiastical view of that diocese in a parochial method. The truth appears to have been, that instead of making a separate publication of his account of Northumberland, he made other uses of his collections, as in his "Leges Marchiarum," where we find much information respecting the ancient state of Northumberland, but we are not permitted to doubt that a separate work was his original design. In 1692 he speaks of his having hopes that his "Essay on the Kingdom of Northumberland," would be completed in a few months; and that Mr. Ray had promised (in the preface to his late collection of English words), that it should shortly be published. He informs us also that he was the

author of the "Glossarium Northanhymbricum," in Ray's work.

The publication of the first part of his "Historical Library" involved him in the first literary controversy in which he was engaged. Two of his antagonists were Dr. Hugh Todd, and Dr. Simon Lowth, against whom he appears to have defended himself with much reputation, as they were both far beneath him in talents and learning. In Atterbury, who likewise attacked him, he had an antagonist more worthy of his powers; but even against him he was very successful, although not very temperate, in the long letter addressed to Dr. Kennett, which was originally a separate publication, and has since been prefixed with some alterations to the various editions of the "Historical Library." This, however, perhaps laid the foundation for that degree of animosity which prevailed between our prelate and Dr. Atterbury. The latter, unfortunately for both parties, considering their hostile tempers, was made dean of Carlisle while Nicolson was bishop. In any other arrangement of preferments, their passions might have had leisure to cool, but they were now brought together, with no personal respect on either side, and the consequences were what might have been expected. Nicolson, it must be allowed, had some reason to complain, or some apology for his feelings concerning Atterbury: Atterbury had made an attack on his "Historical Library," in very contemptuous language; but what was worse, Atterbury appears to have been the cause of Nicolson's being for some time refused a degree at his own university, when, on his promotion to the bishopric of Carlisle, he applied for that of D. D. For an explanation of this we must refer to the principles of the times, as well as of the men; and both perhaps will be sufficiently illustrated by the following paper which was sent to Mr. Nicolson (in answer to his request of having a doctor's degree by diploma) by the vice-chancellor, Dr. Mander, "Whereas the members of the university of Oxford, in a very full convocation held the (fifth) day of (March) 1701, did unanimously agree to confer the degree of Doctor of Divinity upon the reverend Mr. Francis Atterbury, as a testimony of the sense which they had of the signal service he had done the church, by his excellent book entitled 'The Rights, Powers, and Privileges of an English Convocation,' &c. (See ATTERBURY, vol. III. p. 113, &c.) And whereas W. Nicolson, arch-

deacon of Carlisle, in a pamphlet, entitled 'A Letter to Dr. White Kennett, in defence of the English Historical Library against the unmannerly and slanderous objections of Mr. Francis Atterbury, preacher at the Rolls,' &c. and printed in 1702, doth, in and through the said pamphlet, term the said doctor *Mr.* Atterbury only, in a seeming contempt of the honour done him by the said university: And whereas the said archdeacon (in the thirty-fourth page of the said pamphlet) hath these words: viz. 'I need not, Sir, acquaint you what a toil and expence the very collecting of those materials hath brought upon me; nor how much trouble I have had in the composure. And it is but a discouraging prospect (after all) to see so many men of gravity and good learning, to whom I thought my labours might have been chiefly useful, caressing an empty misrepresenter of our antiquities, histories, and records, and patronizing an ambitious wretch in his insolent attempts against our ancient and apostolical church-government;' which words are conceived to contain a severe and undecent reflection upon the proceedings of the university; it is humbly proposed to Mr. Vice-chancellor, by several members of your venerable convocation, whether it can be consistent with the honour of the university to bestow any mark of favour upon the said archdeacon, before he shall have made suitable satisfaction for so high an indignity, and open an affront, as he hath hereby put upon her."

The vice-chancellor, who communicated this paper to bishop Nicolson, added that he would notwithstanding propose the degree, if "he would please to order him what to say in answer." Nicolson, however, irritated at the superiority thus given to his antagonist, determined to send no answer. His own words on this occasion are: "Mr. Vice-chancellor not having acquainted me who the masters or members of the venerable convocation are, that presented this libellous memorial to him: the most civil treatment, which (as I thought, by advice of my friends) could be given to it, was, to take no manner of notice of its coming to my hand." He accordingly applied to Cambridge, where the degree in question was readily granted; and, what must have been yet more gratifying, he received the same honour from the university of Oxford, on July 25 following. The former refusal seems to have been that of a party, and not of the convocation at large. In one of his letters written at this time to Dr. Charlett, master of

University-college, he enters upon a defence of his vindication of the "Historical Library," and not unsuccessfully. The objection that he had called the doctor *Mr.* Atterbury was certainly trifling and unjust, for he was *Mr.* Atterbury when he wrote against Nicolson. He also alludes to the coarse treatment of himself in the above paper, where he is styled only *William Nicolson*, although at that time a bishop elect. But whatever may be thought of bishop Nicolson's conduct, or that of these members of the convocation, it was not to be expected that when Atterbury was made dean of Carlisle, there could be much cordiality between them. Nicolson knew to whom he had been indebted for the affront he had received from the university; and Atterbury was equally out of humour with the bishop, in addition to his usual turbulence of disposition. In 1707, when the bishop found that Atterbury was continually raising fresh disputes with his chapter, he endeavoured to appease them once for all, by visiting the chapter in pursuance of the power given by the statutes of Henry VIII. at the foundation of the corporation of the dean and chapter. But Dr. Todd, already mentioned, one of the prebendaries, was instigated by Atterbury to protest against any such visitation, insisting upon the invalidity of Henry VIII's statutes; and that the queen, and not the bishop, was the local visitor. Nicolson, conscious of his strength in a point which he had probably studied more deeply than any of the chapter, during the course of his visitation suspended and afterwards excommunicated Dr. Todd; on which the latter moved the court of common pleas for a prohibition, and obtained it unless cause shown. In the mean time such proceedings alarmed the whole bench of bishops; and the archbishop of Canterbury, Tenison, wrote a circular letter on the subject to all his suffragans, considering the cause of the bishop of Carlisle as a common cause, and of great concern to the church, which, he added, "will never be quiet so long as that evil generation of men who make it their business to search into little flaws in ancient charters and statutes, and to unfix what laudable custom hath well fixed, meet with any success." Soon afterwards a bill was carried into parliament, and passed into a law, which established the validity of the local statutes given by Henry VIII. to his new foundations. Bishop Nicolson published on this occasion, "Short Remarks on a paper of Reasons against the passing of a bill for avoiding

of doubts and questions touching the statutes of divers cathedrals and collegiate churches," 4to, in one half sheet, without date. His triumph was now compleat, and a few years afterwards, when Atterbury was preferred to the deanry of Christ-church, his old friends of the university of Oxford had reason to change their sentiments of him.

In some accounts of bishop Nicolson it has been said that he was deeply engaged in the Bangorian controversy. In one sense this could not be true, for although his opinions were in opposition to those which produced that memorable controversy, we cannot find that he wrote any thing expressly on the subject. In another sense he may be said to have been too deeply concerned, for on the very commencement of the controversy, he became involved in a dispute with Dr. Kennett, which threatened to affect his veracity, and, from which it certainly did not escape without some injury. We have already noticed that he addressed his letter in vindication of his "Historical Library" to Dr. Kennett, and it may be added that they had lived for many years in habits of mutual respect and friendship, which were now to be dissolved by violence. It is not necessary to enter into a long detail of this affair; referring, therefore, to Newton's Life of bishop Kennett, we shall confine ourselves to the following simple statement of the fact. Bishop Nicolson had asserted that some words in Dr. Hoadly's memorable sermon were not originally in it, but were inserted by the advice of a friend, and by way of caution; and upon being called upon to give up his authority, mentioned Dr. White Kennett, not only as his authority, but as the person who advised Hoadly to leave out the objectionable words. Dr. Kennett, in the most solemn and positive manner, denied, either that he had given Dr. Nicolson such information, or that he had ever seen Dr. Hoadly's sermon before it was preached, or that it had ever been submitted to his correction. In rejoinder, Dr. Nicolson re-affirmed as before in the most decided manner. Many letters passed between the parties (in the newspapers) which our prelate published in 1717, under the title of "A Collection of Papers scattered lately about the town in the Daily Courant, St. James's Post, &c. with some remarks upon them in a letter to the bishop of Bangor," 8vo; and after this he determined to take no farther notice of the matter. His antagonists came at length to the conclusion that he stood convicted at least of forgetful-

ness "in charging a fact upon the bishop of Bangor which was not true, and quoting a witness for it who knew nothing of the matter." And this is certainly the conclusion which every one will wish to draw who respects his character, or forms a judgment of it from his "Letters" lately published by Mr. Nichols, a collection to which we have been greatly indebted in drawing up our account, and rectifying the errors of his preceding biographers. Many of his sentiments are given without disguise in these letters, and prove him to have been a steady friend to the civil and ecclesiastical government of his country, and a man of liberality and candour. That he was not uniformly accurate in his historical researches has been often repeated, but he appears to have been always ready to correct what errors were pointed out. In one letter, after defending some apparent mistakes noticed by his correspondent, he adds, "but nothing can be pleaded, except ignorance, in excuse for the rest." It must still be admitted, what is equally evident from his correspondence, that his temper was somewhat irritable, and that, living in days of bitter controversy, he admitted in his disputes too much of that style which has in all ages been the reproach of literature.[1]

NICON, an eminent Russian prelate, was born in a village under the government of Nishnei Novogorod, in 1613. His parents were so obscure that neither their names nor stations are known. He was educated under the care of a monk in the convent of St. Macarius, and here he imbibed a strong and increasing prejudice in favour of the monastic life. In compliance, however, with the wishes of his family, he married, and was ordained a secular priest. The loss of his children by death disgusted him with the world, and he persuaded his wife to take the veil, whilst he became a monk. He retired into an island in the White Sea, and instituted a society in this solitude remarkable for its great austerities. He had not been in this place many years before he was made, after a series of ecclesiastical dignities, archbishop of Novogorod; and, finally, patriarch of Russia. He was not only eminent as a priest, but discovered the great and energetic talents of a statesman; and to them he fell a victim. In 1658 he was compelled to abdicate his dignity of patriarch, on

[1] Letters above mentioned.—Biog. Brit.—Harris's Ware, vol. I.—Nichols's Atterbury.—Appendix to Newton's Life of Bishop Kennett.

which he returned to his cell, and lived over his former austerities; but his degradation did not satisfy the malice of his enemies, who procured his imprisonment. He obtained, after a number of years, his release, with permission to return to his favourite cell; but, whilst on the road to this spot, he expired in his 66th year, in 1681. Nicon did not spend his whole time in the performance of useless austerities, but occasionally employed himself in compiling a regular series of Russian annalists from Nestor, the earliest historian of that country, to the reign of Alexey Michaelovitch. This collection is sometimes called, from its author, "The Chronicle of Nicon," and sometimes, from the place where it was begun and deposited, "The Chronicle of the Convent of Jerusalem." It is considered as a work of authority.[1]

NICOT (JOHN), a learned Frenchman, was born at Nismes in the beginning of the sixteenth century. He came to Paris early in life, and acquired the esteem of the learned men of that time. He was also so favourably received at court, that in 1559 he was made master of requests in the king's household, and the same year was sent as ambassador to Portugal. Of the nature of his embassy, or his talents in executing its duties, we have no information; but he was the means while in that country of introducing the use of tobacco in Europe. Of this herb, then called Petun, he received some seeds from a Dutchman, who had them from Florida. It then became an object of cultivation or importation in France, and the name *Nicotiana* was given to it in honour of him. This, it has been observed by Dr. Johnson, is a proper compliment, for a plant is a monument of a more durable nature than a medal or an obelisk; and yet, he adds, "as a proof that even this is not always sufficient to transmit to futurity the name conjoined with them, the *Nicotiana* is now scarcely known by any other term than that of *tobacco*."

After his return from Portugal, in 1561, Nicot retired from public, and devoted himself to literary employment. In 1567 he published an edition of the life of Aimoin, a Benedictine of the abbey of Fleury, which Dupin has improperly attributed to Pichon. He also improved Aimar de Rançonnet's French Dictionary, so as to render it almost a new work. It did not appear, however, until after

[1] Coxe's Travels in Poland, Russia, &c.

his death, when it was entitled "Tresor de la langue Française tant ancienne que moderne," 1606, fol. and was reprinted at least four times. Nicot died at Paris May 5, 1600. He left several MSS. particularly a kind of history or dictionary of navigation.[1]

NIEUWENTYT (BERNARD), an eminent Dutch philosopher and mathematician, was born Aug. 10, 1654, at Westgraafdyk in North Holland, of which place his father was minister. He discovered a turn for learning in his first infancy, and his father designed him for the ministry; but when he found him averse from this study, he suffered him to gratify his own taste. He then applied himself to logic, and the art of reasoning justly; in which he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. Thence he proceeded to the mathematics, where he made a great proficiency; and added so much to his stock of various knowledge, that he was accounted a good philosopher, a great mathematician, a celebrated physician, and an able and just magistrate. Although naturally of a grave and serious disposition, yet his engaging manner in conversation made him be equally admired as a companion and friend, and frequently drew over to his opinion those who, at first, differed very widely from him. Thus accomplished, he acquired great esteem and credit in the council of the town of Purmerende, where he resided; as he did also in the states of that province, who respected him the more, as he never interfered in any cabals or factions. His disposition inclined him to cultivate the sciences, rather than to obtain the honours of the government; and he therefore contented himself with being counsellor and burgomaster of the town, without wishing for more bustling preferments, which might interfere with his studies, and draw him too much out of his library. He died May 30, 1718, in the sixty-third year of his age. His works are, 1. "Considerationes circa Analyseos ad Quantitates infinitè parvas applicatæ principia," &c. Amst. 1694, 8vo. 2. "Analysis infinitorum seu curvilineorum Proprietates ex Polygonorum natura deductæ," ibid. 1695, 4to. 3. "Considerationes secundæ circa differentialis Principia, & Responsio ad Virum nobilissimum G. G. Leibnitium," ibid. 1696, 8vo. This piece was attacked by John Bernouilli and James Hermant,

[1] Moreri.—Dr. Johnson's Life of Morin.

celebrated geometricians at Basil. 4. "A Treatise upon a New Use of the Tables of Sines and Tangents." 5. "Le véritable Usage de la Contemplation de l'Univers, pour la conviction des Athées & des Incrédules," in Dutch. This is his most esteemed work; and went through four editions in three or four years. It was translated into English by Mr. John Chamberlaine, and printed three or four times under the title of the "Religious Philosopher," &c. 3 vols. 8vo. This was, until within these forty years, a very popular book in this country. We have also, by our author, one letter to Bothnia of Burmania, upon the 27th article of his meteors, and a refutation of Spinosa, 1720, 4to, in the Dutch language.[1]

NIEUWLAND (PETER), professor of mathematics and natural philosophy at Leyden, was born at Diemermeer, a village near Amsterdam, Nov. 5, 1764. His father, by trade a carpenter, having a great fondness for books, and being tolerably well versed in the mathematics, instructed his son himself till he attained his eleventh year, who appears to have exhibited very extraordinary proofs of genius long before that time. When only three years old, his mother put into his hand some prints, which had fifty verses at the bottom of them by way of explanation. These verses she read aloud, without any intention that her son should learn them, but was much surprized some time after to hear him repeat the whole from memory, with the utmost correctness, on being only shown the prints. Before he was seven years old he had read more than fifty different books, and in such a manner that he could frequently repeat passages from them both in prose and in verse. When about the age of eight, Mr. Aeneæ of Amsterdam, one of the greatest calculators of the age, asked him if he could tell the solid contents of a wooden statue of Mercury which stood upon a piece of clock-work. "Yes," replied young Nieuwland, "provided you give me a bit of the same wood of which the statue was made; for I will cut a cubic inch out of it, and then compare it with the statue." Poems which (says his eulogist) display the utmost liveliness of imagination, and which he composed in his tenth year, while walking or amusing himself near his father's house, were received with admiration, and inserted in different poetical collections.

[1] Niceron, vol. XIII.—Martin's Biog. Phil.—Hutton's Dict.—Moreri.

Such an uncommon genius must soon burst through those obstacles which confine it. Bernardus and Jeronimo de Bosch, two opulent gentlemen of Amsterdam, became young Nieuwland's patrons, and he was taken into the house of the former in his eleventh year, and received daily instruction from the latter for the space of four years. While in this situation he made considerable progress in the Latin and Greek languages, and studied philosophy and the mathematics under Wyttenbach. In 1783 he translated the two dissertations of his celebrated instructors Wyttenbach and de Bosch, on the opinions which the ancients entertained of the state of the soul after death, which had gained the prize of the Teylerian theological society. From September 1784 to 1785 he studied at Leyden, and afterwards applied with great diligence at Amsterdam to natural philosophy, and every branch of the mathematics, under the direction of professor Van Swinden. He had scarcely begun to turn his attention to chemistry, when he made himself master of Lavoisier's theory, and could apply it to every phenomenon.

One of his great objects was to bring the pure mathematics nearer to perfection, and having turned his thoughts to the improvement of the methods of determining the latitude of a place at sea, he wrote, in 1789, a paper on the subject, and transmitted it to Lalande at Paris, who greatly approved of it, and after Major von Zach and Nieuwland had reconsidered the method, this paper was published by von Zach, with Nieuwland's name, in the first supplement to Bode's "Astronomical Almanack," Berlin, 1793. This, however, was not the only service which Nieuwland endeavoured to render to astronomy. It had been observed by Newton, Euler, De la Place, and others, that the axes of the planets do not stand perpendicular, but inclined, to the plane of their orbits. Nieuwland attempted to account for this phenomenon, and his paper on the subject was printed, for the opinion of the learned, in the supplement to Bode's "Almanack," for the same year. His success in this, however, according to the biographer we follow, seems doubtful.

Nieuwland's talents and diligence recommended him to the notice of his country. In 1786, he was appointed a member of the commission chosen by the college of admiralty at Amsterdam, for determining the longitude, and improving marine charts. On this labour he was employed

eight years, and had also a considerable share in preparing a nautical almanack. While at Amsterdam, where he had been invited to give lectures on mathematics, he wrote his useful and excellent treatise on navigation, the first part of which was published there in 1793. In 1789 he was chosen member of a learned society, distinguished by the motto of *Felix Meritis*, whose object was chemical experiments; and contributed many very valuable papers to it. In July 1793 he was invited to the university of Leyden, to be professor of philosophy, astronomy, and the higher mathematics, in the room of the celebrated Damen; and the admiralty of Amsterdam requested him to continue his nautical researches, which he did with great assiduity till the period of his death. The only variation which he now made in his studies related to natural philosophy, for with the mathematics he was already sufficiently acquainted. He applied himself, therefore, to the experimental part, and spared no pains or labour to become perfect in it; which would certainly have been the case, had he not been snatched from science and his friends at the early age of thirty. He died of an inflammation in his throat, accompanied with a fever, Nov. 13, 1794.

In his external appearance, Nieuwland was not what might be called handsome, nor had he ever been at pains to acquire that ease of deportment which distinguishes those who have frequented polite company. His behaviour and conversation were, however, agreeable, because he could discourse with facility on so many subjects, and never wished to appear but under his real character. On the first view one might have discerned that he was a man of great modesty and the strictest morality. His father was a Lutheran, and his mother a Baptist; but he himself was a member of what is called the reformed church, i. e. a Calvinist, and always shewed the utmost respect to the Supreme Being, both by his words and actions. His attention appears to have been directed to three principal pursuits, which are seldom united; poetry, the pure mathematics, and natural philosophy. In the latter part of his life he added to these also astronomy. Among the poems which he published, his "Orion" alone has rendered his name immortal in Holland. Of the small essays which he published in his youth, the two following are particularly deserving of notice, 1. "A comparative view of the value of the different branches of science;" and, 2. "The best

means to render general, not learning, but soundness of judgment and good taste."[1]

NIFO. See NIPHUS.

NIGIDIUS FIGULUS (PUBLIUS), one of the most learned authors of ancient Rome after Varro, flourished in the time of Cicero, was his fellow-student in philosophy, and the counsellor with whom he advised in affairs of state; and, being prætor and senator, he assisted the orator in defeating the conspiracy of Catiline, and did him many services in the time of his adversity. Cicero acknowledged, that it was in concert with Nigidius, that he took those important measures which saved the commonwealth under his consulship: and, when Cicero went to his government of Cilicia, Nigidius, who was returning to Rome, after having exercised a public employment in Greece, waited for him at Ephesus; where these two friends had long philosophical conferences with Cratippus the Peripatetic. Nigidius was a professed advocate for the doctrine of Pythagoras. Cicero speaks of him as an accurate and penetrating inquirer into nature, and ascribes to him the revival of that philosophy, which formerly, for several ages, flourished in the Pythagorean schools, both in Italy and Sicily. He was a considerable proficient in mathematical and astronomical learning, and, after the example of his master, applied his knowledge of nature to the purposes of imposture. In civil affairs, he attached himself to the party of Pompey; and, upon Cæsar's accession to the supreme power, he was banished from Rome. After his time, the Pythagorean doctrine was much neglected; few persons being then able to decypher, with accuracy, the obscure dogmas of this mysterious sect. Of the impostures practised by Nigidius, there are some anecdotes told, but scarcely worth repeating. It has been thought, that these deceptions were the cause of his banishment; but this appears not to have been the case, nor did he dare to return to Rome after Julius Cæsar had possessed himself of that city. He died 45 B. C. His works were entitled, "De Augurio privato," "De Animalibus," "De Extis," "De Vento;" and "De Diis." He also wrote "Commentaries upon Grammar." Fragments of these only remain, which were collected and published by James Rutgersius, who has also inserted among them the Greek translation of

[1] Dr. Gleig's Supplement to the Encycl. Britannica.—Dict. Hist.

"A Treatise of Nigidius," by John Laurentius of Philadelphia.[1]

NIPHUS (AUGUSTINE,) a learned Italian, was born at Sessa, in the kingdom of Naples, in 1473. About 1500, he was appointed professor of philosophy at Padua, where he composed a treatise "De Intellectu et Dæmonibus," in which he maintained that there is but one soul, which animates all nature. This raised many opponents, and he was forced to publish his treatise with amendments in 1492, fol. reprinted 1503 and 1527. He afterwards gained so much reputation by his other works, however insignificant they may now appear, that the most celebrated universities of Italy offered him professorships with large stipends; and he had a salary of a thousand crowns in gold, when professor at Pisa, about 1520. Pope Leo X. had such a value for Niphus, that he made him count palatine, permitted him to quarter his arms with those of the Medici family, and granted him power to create masters of arts, bachelors, licentiates, doctors of divinity, civil and canon law, to legitimate bastards, and to ennoble three persons. The letters patent which conveyed these singular privileges, are dated June 15, 1521. Niphus was a philosopher in theory only, being remarkable even in old age for levity and intrigue. He also loved high living; and such were the charms of his conversation, that he had easy access to the nobility and ladies of rank. The year in which he died is not exactly known, but it is certain that he was living in 1545, and dead in 1550, and that he was above seventy at the time of his death. He left Commentaries in Latin on Aristotle and Averroes, 14 vols. fol.; some smaller works on subjects of morality and politics, Paris, 1645, 4to; a treatise "on the Immortality of the Soul," against Pomponatius, Venice, 1518, fol.; "De amore, de pulchro, Veneris et Cupidinis venales," Leydæ, 1641, 16to, &c.[2]

NITHARD, a French historian of the ninth century, the son of Angilbert, abbot of St. Riquier, and of Bertha, daughter of Charlemagne, was born before the year 790, and was probably educated at the court of his grandfather. He appears to have been distinguished both as a soldier and politician, and was occasionally employed by Charles the Bald, king of France, as a negociator. His history con-

[1] Vossius de Scient. Math.—Fabric. Bibl. Lat.—Brucker.—Essay on his Life by Burigny, in Hist. Act. Reg. Inscript. vol. XXIX.

[2] Gen. Dict.—Dict. Hist.—Tiraboschi.—Roscoe's Leo.

tains an account of the divisions between the sons of Louis le Debonnaire, in four books, of which the first three were written in the year 842, and the fourth is lost. It was published in 1594, by M. Pithou, in his "Annalium et Historiæ Francorum Scriptores," &c.; and has since been translated by Duchesne and Bouquet, in their collection of French Historians, and by Cousin in his "History of the Western Empire."[1]

NIVELLE DE LA CHAUSSEE (PETER CLAUDE), a French academician and dramatic writer, was born at Paris in 1692. Being the nephew of a farmer-general, he might have acquired opulence, by so valuable a connection, but he preferred the study of polite literature. His first work was a criticism on the fables of La Motte, who was his friend, but who never objected to any liberties of that kind which his friends might take with him. When La Motte advanced his famous paradox on the inutility of versification in tragedy, &c. Nivelle joined la Faye as one of his opponents, and published an "Epitre à Clio," 1732, 12mo, which was much admired, and in which he has taken considerable freedoms with La Motte. As a dramatic writer, Nivelle brought into fashion what the French call the *comedies larmoyantes*, or comedies in which there are more scenes of tenderness than of wit and humour. Of these his "Prejugé à la mode;" "Ecole des Amis," and "Melanide," are still much admired in France; as are his "Ecole des Meres," and "La Gouvernante," although not received at first so favourably. He wrote many other dramatic pieces, with moderate success, which with his other works, were published at Paris, in 1762, 5 vols. 12mo. La Harpe ranks him among the authors who have done honour to the French theatre. He died May 14, 1754, in the sixty-second year of his age.[2]

NIVERNOIS (LOUIS-JULES MANCINI, DUKE OF), was born at Paris, Dec. 16, 1716. After he had served in the army some time, he was appointed ambassador to Rome, then to Berlin, and lastly, in 1763, was entrusted with the important negociation of the definitive treaty of peace at London, where he was highly respected, as a prudent and enlightened minister, who united amenity of manners with the dignity of his station. After his return to Paris, he devoted himself entirely to letters, and by some publi-

[1] Moreri.—Dict. Hist.
[2] Biog. Univ. art. Chaussée.—Dict. Hist.—D'Alembert's Eloges.

cations he obtained an admission into the French academy, and that of inscriptions. This worthy and excellent man lived to be a sufferer from the revolution, and was committed to prison during the tyranny of Robespierre, in which he was forced to remain till 1796. He died Feb. 25, 1798, at the age of eighty-two. Of his works, his "Fables" have not been thought to preserve the reputation they had originally, when handed about in private. Many of them, however, equal any of the French productions of that class. An English translation, very ably executed, was published in 1799. The duke's reflections on the genius of Horace, Boileau, and Rousseau, are highly esteemed; and his "Dialogues of the Dead," "Moral Letters," "Lives of the Troubadours," &c. are distinguished proofs of an acute and well-cultivated mind. He was very conversant in English literature, and translated Pope's "Essay on Man," and Horace Walpole's "Modern Gardening," of which, in imitation of Walpole, he printed only a few copies for friends. Didot, while the author was alive, printed a fine edition of his works, in 1796, 8 vols 8vo, the demand for which, according to Brunet, is not great.[1]

NIZOLIUS (MARIUS), an eminent Italian scholar, was born in 1498, at Brescello, on the Po, in the duchy of Modena. He appears to have been first patronized by the counts Gambara of Brescia, with whom he lived for some years, amply provided with the means of study and improvement. When his writings had made him known, he was invited by the princes Farnese to Parma, to give public lectures on rhetoric, which he continued for many years. Prince Vespasian Gonzaga, a great patron of literature, having founded an university at Sabionetta, appointed Nizolius chief director or principal. In 1562 this university was opened, at which ceremony Nizolius delivered a speech, which was printed at Parma the following year. Some years after, being now advanced, he lost his sight, and retired to his native place, where he died in 1575.

The work for which he is chiefly entitled to notice, was his dictionary of the words that occur in Cicero, commonly called "Thesaurus Ciceronianus;" but the first edition was entitled "Observationes in Ciceronem," 1535, 2 parts fol.

[1] Dict. Hist.—Biog. Moderne.

It afterwards had the title of "Thesaurus," and was repeatedly reprinted, and at last with such improvements as to make it a complete lexicon. There is one printed at Padua, as late as 1734, fol. The other most valued editions are the Aldine, 1570, 1576, and 1591, and that by Cellarius, at Francfort, 1613. Henry Stephens and Vemeret have spoken harshly of this work, but without much injury to its fame. Nizolius was an enthusiastic admirer of the purity and eloquence of the style of Tully; and it was to promote a taste for correct and elegant literature, that he compiled this "Ciceronian Treasury." By a natural association, he extended his attachment to Cicero from his language to his philosophy, and maintained a strenuous contest in favour of Cicero, with several learned men. In the course of the dispute he wrote a treatise "De veris Principiis et vera Ratione Philosophandi," in which he vehemently censured the followers of the Stagyrite, and particularly the scholastics, chiefly for the corruptions they had introduced into the Latin language, and the many ridiculous opinions which they held. Leibnitz was so struck with its solidity and elegance, that to expose the obstinacy of those who were zealously attached to Aristotle, he gave a new edition of it, with critical notes of his own, 1670, in 4to.[1]

NOAILLES (LOUIS ANTONY DE), cardinal and archbishop of Paris, commander of the order of the Holy Ghost, proviseur of the house and society of the Sorbonne, and superior of that of Navarre, was the second son of Anne duke de Noailles, peer of France, and born May 27, 1651. In consequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghost, duke of St. Cloud, and peer of France. He was bred with great care, and his inclination leading him to the church, he took holy orders; and proceeding in the study of divinity, he performed his exercise for licentiate in that science with reputation, and was created D. D. of the Sorbonne, March 14, 1676. Three years afterwards the king gave him the bishopric of Cahors, whence he was translated to Chalons on the Marne, in 1680. He discharged the duties of both these dioceses with a distinguished vigilance, and a truly pastoral charity; so that, the archbishopric of Paris becoming vacant in 1695, by the death of Francis de Har-

[1] Tiraboschi.—Stephens's Thesaurus.—Moreri.

lay, his majesty chose the bishop of Chalons to fill that important see. Invested with this dignity, he applied himself wholly to the affairs of it, and made excellent rules for the reformation of the clergy.

As he considered that one principal branch of the episcopal province is to maintain sound doctrine, and to keep the flock committed to his care from being tainted with erroneous opinions, he vigorously opposed the growing errors of Quietism, which he had before condemned at Chalons; and now made it his business to root out of the capital of France. He proceeded against them, not only by judicial sentences, but likewise by instructions in his pastoral charges. Among these he printed, in 1697, "A Pastoral Letter upon Christian Perfection, and the interior Life," against the illusions of those mystics. At the same time, he testified an equal zeal against the errors of Jansenism; and in order to preserve his flock from that infection, he drew up a pastoral letter upon the questions then agitated concerning predestination and grace, cautioning them on one hand against the errors which were condemned by the popes, and explaining to them at large what was the rule of faith in relation to mysteries, according to the principles of St. Austin, and the fathers who embraced his doctrine.

By another ordinance, in 1703, he likewise condemned the resolution of the "Case of Conscience," which had been signed by forty doctors of the Sorbonne, in favour of Jansenius, the same year, respecting the distinction between the fact and the right. These maintained, that the five propositions, though rightfully condemned by the decrees of the popes, yet were not in fact taught by Jansenius, as was declared in those decrees. In the same spirit of pastoral vigilance, he did not content himself with preserving the sacred depositum of faith inviolate among the full-confirmed Catholics, but made it his business also to instruct the new converts, by a letter addressed particularly to them. With the like care, when Mr. Simon, an author of great fame, published his French version of the "New Testament," with a paraphrase and notes, which were thought by our prelate of a bad tendency, he considered himself bound in duty to prohibit the reading of that book, in order to prevent the ill effects it might occasion by falling into the hands of the simple and unwary. In June 1700 he was created a cardinal, at the nomination of the French king, and assisted in the conclave held that year, in which

Clement XI. was elected pope; having, a little before, in the same year, sat president in an assembly of the clergy, where several propositions, concerning doctrine and manners, were condemned. He also presided afterwards in several of these general assemblies, both ordinary and extraordinary. In 1715, he was appointed president of the council of conscience at Rome, notwithstanding he had refused to accept the constitution Unigenitus.

This celebrated bull brought our cardinal into a great deal of trouble on this account. Pasquin Quesnel, one of the fathers of the oratory, publishing his New Testament, with moral reflections upon every verse, in 1694, our cardinal, then bishop of Chalons, gave it his approbation, and recommended it to his clergy and people in 1695; and, after his removal to Paris, procured a new edition, corrected, to be printed there in 1699. But as the book contained some doctrines in favour of Jansenism, the Jesuits took the alarm, and, after writing several pieces, charging the author with heresy and sedition, obtained, in 1708, a decree of pope Clement XI. condemning it in general. Although this decree could neither be received nor published in France, not being conformable to the usage of that kingdom, the book was condemned, without mentioning the decree, by some French bishops, at whose solicitation Lewis XIV. applied to his holiness to condemn it by a constitution in form, which was granted; and, in 1715, appeared the famous constitution "Unigenitus," condemning the "Moral Reflections," and 101 propositions extracted from the work. The pope also condemned all such writings as had been already published, or should hereafter be published in its defence. But the king's letters patent, for the publication of this bull, were not registered in the parliament without several modifications and restrictions, in pursuance of a declaration made by a great number of bishops, that they accepted it purely and simply, although at the same time they gave some explications of it in their pastoral instructions. Cardinal Noailles, and some other prelates, not thinking these explications sufficient, refused absolutely to accept it, till it should be explained by the pope in such a manner as to secure from all danger the doctrine, discipline, and liberty, of the schools, the episcopal rights, and the liberties of the Gallican church. The faculty of divines at the Sorbonne declared, that the decree which was made March 5, 1714,

for accepting the bull, was false. The four bishops also of Mirepoix, Senés, Montpelier, and Boulogne, appealed from it, March 4, 1717; and the same day the faculty of divines at Paris adhered to their appeal. This example was followed by several faculties of divines, monasteries, curates, priests, &c.; and cardinal de Noailles, having appealed, about the same time, with the four bishops, published his appeal in 1718. However, he retracted this appeal, and received the constitution some time before his death, which happened in his palace at Paris, May 4, 1729.

His corpse was interred, according to the direction of his last will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inscription to his memory. Some notion of the character of the cardinal de Noailles may be collected from the preceding circumstances: and we are farther told by his biographers, that his conduct through life discovered exemplary piety, and attention to the promotion of learning, good conduct, and regularity of the clergy; for which purpose he zealously maintained ecclesiastical discipline. He was mild, affable, as easy to the poor as to the rich, and very charitable.[1]

NOBLE (EUSTACHE DE), one of the most indefatigable writers of his time, was born in 1643, at Troyes, of a good family. He soon made himself known in the literary world by ingenious *pasquinades*, and other *jeux d'esprit*. He was once attorney-general to the parliament of Metz; but his bad conduct having involved him in difficulties, he was accused of drawing up false acts for his own advantage, confined at the Châtelet, and there sentenced to make *amende honorable*, and to be banished nine years. From this sentence he appealed, and being removed to the Conciergerie, became there the lover and advocate of Gabrielle Perreau, commonly called *la belle Epicière* (the handsome grocer's wife), whom her husband had shut up in that prison for her irregular conduct, and wrote several memoirs and other pieces in her favour, which were much read. Le Noble finding means to get out of the Conciergerie, 1695, lived a long time concealed with this woman, who had escaped from a convent to which she had been transferred, and had three children by her; but, being re-

[1] Moreri.—Dict. Hist.

taken, was condemned, notwithstanding his eloquent speech to his judges, while at the bar, March 24, 1698. The sentence passed upon him was for forgery, and condemned him to make an *amende seche*, privately, in the hall of the Châtelet, and to be banished for nine years. He left his prison four days after, and obtained a repeal of the sentence of banishment the next year, on condition that he should exercise no judicial office. His mistress was tried in May following, and le Noble was charged, by her sentence, with the three children, who were declared bastards. He died at Paris, January 31, 1711, aged 68, so poor, that the alms-house, in the parish of St. Severin, was obliged to bury him. His works have been printed at Paris, 19 vols. 12mo. The principal are, "Dialogues sur les affaires du Tems." "Le Bouclier de la France, ou les Sentimens de Gerson et des Canonistes touchant les differends des Rois de France avec les Papes." A prose "Translation of the Psalms." "Relation de l'Etat de Gênes." "Hist. de l'Establissement de la République d'Hollande." This is little more than an extract from Grotius. He wrote also tales and fables; and romances, or historiettes, founded on facts; "L'Ecole du Monde," 4 vols. 12mo, consisting of twenty-four dialogues; and published a translation of the "Travels of Gemelli Carreri," Paris, 1727, 6 vols. 12mo.[1]

NOETUS, an heresiarch, who appeared in the third century, was a native of Smyrna, originally an obscure man, and of mean abilities. He affirmed, that the Supreme God, whom he called the Father, and considered as absolutely indivisible, united himself to the man Christ, whom he called the Son, and was born, and crucified with him. From this opinion, Noetus and his followers were distinguished by the title of Patripassians, i. e. persons who believed that the Supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race. For these opinions he and his followers were expelled the church.[2]

NOGAROLA (LEWIS), a learned Italian, was born at Verona, of a family that had produced several men of letters about the beginning of the sixteenth century. In early life he became introduced to John-Matthew Giberti, bishop of Verona, at whose house he had an opportunity of

[1] Moreri.—Dict. Hist. [2] Lardner's Works, vol. III.—Mosheim.

profiting by the conversation of various learned men. The Greek appears to have been his favourite study, and his fame was established by his able translations from that language. In September 1545, he was employed, with two other persons of consequence at Verona, to furnish provisions for that city, at a time when a scarcity was apprehended; but not long after we find him at the council of Trent, where he delivered an harangue that was published at the end of his "Apostolicæ Institutiones." In 1554, he was one of the ambassadors deputed by the city of Verona to compliment the doge of Venice on his accession; and on this occasion he was created a knight of that republic. On his return home, he was appointed president of the jurisdiction of silk-manufacturers, a corporation which was then established. He enjoyed the favour and esteem of many Italian princes, but of none more than of Guy Ubaldi, duke of Urbano, whom he accompanied to Rome, and was made commander of the ecclesiastical troops by pope Julius III. Here he had begun a translation of Ocellus Lucanus, when he was seized with a disorder which interrupted his studies and his attendance at court; but he was enabled to complete his translation in 1558, and it was printed the year following, in which year he died.

He published, 1. "Joannis Damasceni libellus de his, qui in fide dormierunt, ex Gr. in Lat. versus," Verona, 1532, 4to. 2. "Apostolicæ Institutiones in parvum libellum collectæ." Venice, 1549, 4to. 3. "De Nili incremento dialogus," ibid. 1552, 4to. This edition became so scarce that when Frederic Nogarola wished to publish a second, he could not find a single copy, and was therefore obliged to print from the author's original manuscript. This second edition was printed at Milan, in 1626, 4to, under the title "Timotheus, sive de Nilo." Timotheus is one of the four interlocutors in the dialogue. 4. "Platonicæ Plutarchi questiones;" translated into Latin, with notes, Venice, 1552, 4to. 5. "Ocelli Lucani de universa natura libellus, L. N. interprete." Venice, 1559, 4to, reprinted in octavo, at Heidelberg, 1598, and at Cambridge in 1671. Nogarola, however, was not the first who translated this author. There is a translation by Chretien, of 1541, and one by Bosch, of 1554. 6. "Epistola ad Adamum Fumeum canonicum Veronensem super viris illustribus genere Italis, qui Græce scripserunt." This appeared first with his translation of Lucanus, and was reprinted in Gale's

"Opuscula," 1671, and afterwards by Fabricius in his "Supplementa" to Vossius. 7. "Scholia ad Themistii Paraphrasim in Aristotelis Librum tertium de anima," Venice, 1570, fol. with a translation. 8. "Disputatio super reginæ Britannorum divortio," 4to, Henry VIII's queen.—Freher also mentions a work entitled "Oratio pro Vicentinis ad Maximilianum."[1]

NOIR (JOHN LE), canon and theologal of Seez, the son of John le Noir, counsellor to the presidial of Alençon, was a celebrated preacher at Paris, and in the provinces, about the middle of the seventeenth century; but, having had a quarrel afterwards with M. de Mendavi, his bishop, in consequence of the boldness with which he censured not only the doctrine, but the conduct of his superiors, he was banished in 1663, confined in the Bastille in 1683, and condemned April 24, 1684, to make *amende honorable* before the metropolitan church at Paris, and to the gallies for life. This punishment, however, being changed to perpetual imprisonment, M. le Noir was afterwards carried to St. Malo, then to the prisons of Brest, and, lastly, to those of Nantes, where he died April 22, 1692, leaving several works, which are curious, but full of intemperate abuse. The principal are, A collection of his Requests and Factums, folio; a translation of "L'Echelle du Cloître;" "Les Avantages incontestable de l'Eglise sur les Calvinistes," 8vo; "L'Hérésie de la Domination Episcopale qu'on établit en France," 12mo; "Les nouvelles Lumieres politiques pour le Gouvernement de l'Eglise, ou l'Evangile nouveau du cardinal Palavicini dans son Histoire du Concile de Trente," Holl. 1676, 12mo. This work occasioned the French translation of cardinal Palavicini's history to be suppressed.[2]

NOLDIUS (CHRISTIAN), an eminent Danish divine, was born June 22, 1626, at Hoybia, in Scania; and, after acquiring some grammatical and classical knowledge at Lunden, was removed to the university of Copenhagen in 1644, and continued there till 1650; when he was made rector of the college at Landscroon. He took the degree of master of arts the following year; and, in 1654, for farther improvement, made the tour of Germany, visited several universities there, and became acquainted with the most learned persons of that time. From Germany he con-

[1] Niceron, vols. XII. and XX.—Moreri. [2] Dict. Hist.—Moreri.

tinued his route to Holland, England, and France, and returned to Denmark in 1657. Hence, after a residence of only three months, he went to pursue his studies at Leyden and Franeker. In 1660, the lord of Gerstorff, master of the palace of Denmark, appointed him tutor to his children; and, in 1644, he obtained the chair of professor of divinity at Copenhagen, probably by the interest of this nobleman. Noldius, entering into holy orders, was made minister, and obtained the professor's chair of divinity at Copenhagen, in which city he died, Aug. 22, 1683. He wrote several books, as "Concordantiæ particularum Hebræo-Chaldaicarum Veteris Testamenti," an excellent work, the best edition of which is that of Jena, 1734, 4to. "Historia Idumæa, seu de Vita et gestis Herodum Diatribæ." "Sacrarum Historiarum et Antiquitatum Synopsis." "Leges distinguendi seu de Virtute et Vitio distinctiones." "Logica," &c.[1]

NOLLET (JOHN ANTHONY), a French abbé, and member of most of the literary societies of Europe, was born at Pimpré, in the district of Noyon, Nov. 19, 1700. Notwithstanding the obscurity in which his finances obliged him to live, he soon acquired fame as an experimental philosopher. M. Dufay associated him in his electrical researches; and M. de Reaumur assigned to him his laboratory; and these gentlemen may be considered as his preceptors. M. Dufay took him along with him in a journey he made into England; and Nollet profited so well of this opportunity, as to institute a friendly and literary correspondence with some of the most celebrated men in this country. The king of Sardinia gave him an invitation to Turin, to perform a course of experimental philosophy to the duke of Savoy. From thence he travelled into Italy, where he collected some good observations concerning the natural history of the country. In France he was master of philosophy and natural history to the royal family; and professor royal of experimental philosophy to the college of Navarre, and to the schools of artillery and engineers. The academy of sciences appointed him adjunct-mechanician in 1739, associate in 1742, and pensioner in 1757. Nollet died the 24th of April, 1770, regretted by all his friends, but especially by his relations, whom he always succoured with an affec-

[1] Moreri.—Dict. Hist.

tionate attention; but his fame, as an electrician, in which character he was best known, did not survive him long. His works are, 1. "Recueils de Lettres sur l'Electricité;" 1753; 3 vols. 12mo. 2. "Essai sur l'Electricité des corps;" 1 vol. 12mo. 3. Recherches sur les causes particulieres des Phenomenes Electriques," 1 vol. 12mo. 4. "L'Art des Experiences," 1770, 3 vols. 12mo. In these are contained his theory on electricity, which he maintained with the most persevering obstinacy against all the arguments of his antagonists, who were perhaps all the eminent electrical philosophers of Europe. It is no easy matter to form a very adequate notion of this theory, which has been long since abandoned by every person. When an electric is excited, electricity flows to it from all quarters, and when thus *effluent* (as he termed it), it drives light bodies before it. Hence the reason why excited bodies attract. When the electricity is effluent, the light bodies are of course driven from the electric, which in that state appears to repel. He conceived every electric to be possessed of two different kinds of pores, one for the emission of the electric matter, and the other for its reception. Besides his papers in the "Memoirs of the Academy of Sciences" from 1740 to 1767, we have in our "Philosophical Transactions," the result of a great number of experiments, made by the abbé Nollet, on the effect produced by electricity on the flowing of water through capillary tubes; on the evaporation of liquids; the transpiration of vegetables; and the respiration of animals. These last experiments have been often repeated since, but the results drawn by the abbé are not considered as established.[1]

NOLLIKINS (JOSEPH FRANCIS), an artist of Antwerp, came and settled in England when young, and studied under Tillemans, and afterwards copied Watteau, and Panini; conversations, landscapes, and children's amusements, were his chief works. Lord Cobham, at Stowe, and the earl of Tilney, employed him at their mansions. He died Jan. 21, 1748, leaving a son, who has long enjoyed the well-earned reputation of an admirable statuary.[2]

NONIUS (MARCELLUS), was a grammarian and peripatetic philosopher of Tivoli, by whom we have a treatise "De Proprietate Sermonis, sive de varia significatione

[1] Le Necrologe des Hommes Celebres for 1772.—Diet. Hist.—Thomson's Hist. of the Royal Society.—Priestley's Hist. of Electricity.

[2] Walpole's Anecdotes.

verborum." He is supposed to have flourished in the fourth century. His work is valuable only because he introduces several fragments of ancient writers not to be found elsewhere. The best edition is that by Mercer, printed at Paris, 1614, 8vo, with notes. The first editions, of 1471, and 1476, and 1480, are of great rarity, but all in the Spencer collection.[1]

NONIUS, or NONNIUS (LEWIS), a learned physician at Antwerp, who flourished in the seventeenth century, was the author of a curious treatise, entitled "Dieteticon, sive de Re cibaria;" containing several remarks illustrative of those passages in the Latin Roman poets, particularly Horace, Juvenal, and Persius, which relate to the luxury of the old Roman tables. It was published in 4to in 1646, at Antwerp. He renewed the opinion of the ancient physicians, who have written "De salubri Piscium alimento," or the wholesomeness of a fish diet; and endeavoured to shew, that, according to them, fish is especially a proper aliment for sedentary persons, for the aged, sick, and such as are of a weak constitution, as it generates blood of a moderate consistence, which suits their habit. In this work Nonius complains of the Arabians, who, in translating the Greek physicians, have omitted all passages relating to fish; because the Arabs eat little of this kind of aliment, which in that hot and dry country is rarely to be met with. Nonius also printed a very large commentary in 1620, upon the Greek medals, and those of Julius Cæsar, Augustus, and Tiberius, which had been engraved about fifty-five years before by Goltzius, and published in folio at that time by James de Bye, another celebrated engraver. Besides these, he wrote "Hispania; seu de Oppidis Fluminibusque Hispaniæ," 1607, 8vo; "Icthyophagia, seu de Usu Piscium," and "Epicædium Justo Lipsio," &c.[2]

NONIUS, or NUNEZ (PETER), a very eminent Portuguese mathematician and physician, was born in 1497, at Alcazar in Portugal, anciently a remarkable city, known by the name of Salacia, from whence he was surnamed Salaciensis. He was professor of mathematics in the university of Coimbra, where he published some pieces which procured him great reputation. He was mathematical

[1] Vossius de Philologia.—Fabric. Bibl. Lat.—Saxii Onomast.—Dibdin's Bibl. Spenceriana.

[2] Foppen.—Bibl. Belg.—Moreri.—Saxii Onomast.

preceptor to Don Henry, son to king Emanuel of Portugal, and principal cosmographer to the king. Nonius was very serviceable to the designs which this court entertained of carrying on their maritime expeditions into the East, by the publication of his book "Of the Art of Navigation," and various other works. He died in 1577, at eighty years of age.

Nonius was the author of several ingenious works and inventions, and justly esteemed one of the most eminent mathematicians of his age. Concerning his "Art of Navigation," father Dechales says, "In the year 1530, Peter Nonius, a celebrated Portuguese mathematician, upon occasion of some doubts proposed to him by Martinus Alphonsus Sofa, wrote a treatise on Navigation, divided into two books; in the first he answers some of those doubts, and explains the nature of Loxodromic lines. In the second book he treats of rules and instruments proper for navigation, particularly sea-charts, and instruments serving to find the elevation of the pole;" but says he is rather obscure in his manner of writing.—Furetiere, in his Dictionary, takes notice that Peter Nonius was the first who, in 1530, invented the angles which the Loxodromic curves make with each meridian, calling them in his language Rhumbs, and which he calculated by spherical triangles.—Stevinus acknowledges that Peter Nonius was scarce inferior to the very best mathematicians of the age. And Schottus says he explained a great many problems, and particularly the mechanical problem of Aristotle on the motion of vessels by oars. His Notes upon Purbach's Theory of the Planets, are very much to be esteemed: he there explains several things, which had either not been noticed before, or not rightly understood.

In 1542 he published a treatise on the twilight, which he dedicated to John III. king of Portugal; to which he added what Alhazen, an Arabian author, has composed on the same subject. In this work he describes the method or instrument erroneously called, from him, a Nonius. He corrected several mathematical mistakes of Orontius Finæus. But the most celebrated of all his works, or that at least he appeared most to value, was his "Treatise of Algebra," which he had composed in Portuguese, but translated it into the Castilian tongue when he resolved upon making it public, which he thought would render his book more useful, as this language was more gene-

rally known than the Portuguese. The dedication to his former pupil, prince Henry, was dated from Lisbon, Dec. 1, 1564. This work contains 341 pages in the Antwerp edition of 1567, in 8vo. The catalogue of his works, chiefly in Latin, is as follows: 1. "De Arte Navigandi, libri duo," 1530. 2. "De Crepusculis," 1542. 3. "Annotationes in Aristotelem." 4. "Problema Mechanicum de Motu Navigii ex Remis." 5. "Annotationes in Planetarum Theorias Georgii Purbachii," &c. 6. "Libro de Algebra en Arithmetica y Geometra," 1564. We have said that his name was erroneously given to the method of graduation now generally used in the division of the scales of various instruments; for Vernier was the real inventor. The method of Nonius, described in his treatise "De Crepusculis," consists in describing within the same quadrant, 45 concentric circles, dividing the outermost into 90 equal parts, the next within into 89, the next into 88, and so on, till the innermost was divided into 46 only. By this means, in most observations, the plumb-line or index must cross one or other of those circles in or very near a point of division: whence by calculation the degrees and minutes of the arch might easily be obtained. This method is also described by him in his treatise "De Arte Navigandi," where he imagines it was not unknown to Ptolomy. But as the degrees are thus divided unequally, and it is very difficult to attain exactness in the division, especially when the numbers, into which the arches are to be divided, are incomposite, of which there are no less than nine, the method of diagonals, first published by Thomas Digges, esq. in his treatise "Alæ seu Scalæ Mathematicæ," printed at Lond. in 1573, and said to be invented by one Richard Chanseler, a very skilful artist, was substituted in its stead. However, Nonius's method was improved at different times; but the admirable division now so much in use, is the most considerable improvement of it.[1]

NONNUS, a Greek poet, surnamed PANOPLITES, from the place of his birth, was born at Panopolis, in Egypt, in the fifth century. He is the author of two works of a very different character; one a miscellany of heathen mythology and learning, in heroic verse, entitled "Dionysiacorum libri xlviii." which was printed by Falkenburgh,

[1] Martin's Biog. Phil.—Hutton's Dict.

from a MS. in the library of John Sambuch, at Antwerp, in 1569, 4to, and afterwards translated into Latin by Eilhard Lubin, professor at Rostock, who reprinted it at Hanover in 1610, with the notes of various persons, 8vo. There is also an edition printed at Eton, 1610, 4to. This is one of the most irregular poems extant, both with regard to the style, sentiments, method, and constitution: nothing is natural, nothing approaching to the purity of Homer; nothing of the free, easy manner, and beautiful simplicity, of the ancients. In short, this piece is as much beneath, as his other work, his "Paraphrasis," is above, censure. In his paraphrase in Greek verse, upon the Gospel of St. John, the diction is perspicuous, neat, elegant, and proper for the subject. Hence he is styled by Isaac Casaubon "poëta eruditissimus." Heinsius, indeed, reproaches him with leaning to Arianism; but he appears to hold the same sentiments concerning the Trinity with Gregory Nazianzen and St. John Chrysostom. The first edition of this piece is that of Aldus Manutius at Venice in 1501, 4to; it has since gone through several editions, the last of which, and the best, is that by Heinsius, Gr. and Lat. 1627, 8vo. His various readings, which are deemed important, have been selected by Mill, Bengelius, Wetstein, and Griesbach.[1]

NOODT (GERARD), a celebrated civilian, was born Sept. 4, 1647, at Nimeguen, where his father, Peter Noodt, held a law office in the corporation. He was first educated at the school at Nimeguen; and, having gone through the usual classes, removed, in 1663, to the university which then subsisted, although in a decayed state, in that city *. Here he began his studies with history and polite literature under John Schulting, professor of eloquence and history. Besides these, he applied himself to philosophy and the mathematics, which he would have made his principal study, had he not been diverted by Mr. Arnauld Coerman, German counsellor of the duchy of Guelderland, &c. who prevailed upon him to apply himself to law, as likely to be

[1] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Cave, vol. I.

* Barbeyrac informs us that the States of the division of Nimeguen had established an university in that city about the middle of the preceding century. Six professors were appointed, who taught the usual sciences, and degrees were conferred; but the two other divisions of Guelderland always opposed this establishment, and the sovereign court of the province refused to admit as advocates those who had taken their degrees at Nimeguen. This university therefore soon fell into decay, and in 1648 that of Harderwyk was founded by universal consent.

of more advantage to himself and to the public. Complying with this advice he studied law three years under Peter de Greve; during which time he maintained two public theses with uncommon reputation. The second of these, "De acquirenda, et retinenda, et amittenda possessione," which was of his own composition, he defended with such masterly knowledge, that the professor had not occasion to say a word throughout the whole disputation. As soon as he had completed his course of study here, he visited the other universities of Leyden, Utrecht, and shortly after Franeker, where he was created LL. D. in June 1669. He then returned to his own country, and entered upon the practice of his profession, in which he soon had an opportunity of acquiring fame by his defence of two criminals, who were accused of murder in 1671. Noodt appeared advocate for them, by the special appointment of the magistrates of Nimeguen; and he exerted himself so well in their behalf, that one of them was entirely acquitted, and the other only sentenced to banishment for two years. This cause established his reputation, and, the same year, he was elected professor of law in ordinary in the university of Nimeguen, although only in his twenty-fourth year.

During the congress held there in 1677, his talents became known to several of the foreign ministers, and the plenipotentiary from the elector of Brandenburg tempted him with the offer of a professorship in the university of Duysbourg, which he refused, although that of Nimeguen was approaching to dissolution. William de Haren, however, third ambassador plenipotentiary from the States General, succeeded afterwards in inducing him to accept the law-professor's chair at Franeker. Of this, accordingly, he took possession in 1679, and made his inauguration-speech Oct. 6. In 1683 his increasing reputation procured him an offer from the magistracy of Utrecht of a professorship there which, after some demur, he accepted, and made his inauguration-speech in 1684, "De causis corruptæ Jurisprudentiæ." In 1686 he married; and, the same year, complied with an invitation from the curators of the university of Leyden, where he fixed for life, and published several treatises. In 1698 he was made rector of that university; in 1699 he lost his wife, with which he was greatly affected, and sought to console himself by employing his thoughts upon that important question relating to the practice of exposing children, in use among the

Greeks and Romans. In 1705 he was a second time chosen rector of the university, and continued his diligence in writing and publishing books in his profession. During the last three years of his life, his health and strength continued to decay, although without any visible disorder or pain, and after some slight attacks of the apoplectic kind, from which he was relieved by the skill of the celebrated Boerhaave, he sunk under one of greater violence, Aug. 15, 1725, aged almost seventy-eight.

He published a collection of his works in 1713, 4to, containing, 1. "Probabilia Juris," in three books; the first of which was printed in 1674, and the other two in 1679, and again, altogether, in 1691. 2. "De civili Prudentia Oratio inauguralis, 1679." 3. "De causis Corruptæ Jurisprudentiæ, Oratio inauguralis," 1684. In this speech he opens his method of studying and explaining the Roman law. 4. Two tracts, one entitled "De Jurisdictione et Imperio;" the other, "Ad Legem Aquileiam Liber singularis;" both subjoined to a new edition of his "Probabilia Juris," 1691. 5. "De Fœnore et Usuris," 1698. In this piece he shews that money lent out to usury is neither against the law of nature or nations. 6. "De Jure summi Imperii et Lege regia, Oratio habita," 1698. 7. "Julius Paulus; sive, de Partus Expositione et Nece apud veteres, Liber singularis," 1699. 8. "Diocletianus et Maximianus; sive, de Transactione et Pactione Criminum," 1704. 9. "De Religione ab Imperio Jure Gentium libera Oratio," 1706. 10. "Observationum Libri duo," 1706. 11. "De Forma emendandi doli mali in contrahendis negotiis admissi apud Veteres," 1709. 12. Two treatises; one, "de Usufructu;" the other, "de Pactis et Transactionibus," &c. 1713. Another edition of his works was published in 1724, in 2 vols. folio; containing, besides those in the former edition, the following pieces: 1. "Commentaria in Pandectas, in 27 Libros," 4 of which had been published in 1716. 2. "Amica Responsio ad Difficultates in Julio Paulo, sive Libro de Partus Expositione, motas à Viro amplissimo Van Bynkershoek," 1722. Our author also wrote, in Flemish, "An Opinion upon a case relating to Matrimony," which was translated into Latin by M. Alexander Arnold Pargenstecher, and printed in a treatise of that translator, entitled, "Imperius injuria vapulans." A third edition of his works was published in 1735, 2 vols. fol. by Barbeyrac, with a life of the author, which Bar-

beyrac had originally published in 1731. There is also an edition printed at Naples in 1786, 4 vols. 4to. Noodt is said to have been a man of great probity, and of a placid disposition. He was free from conceit and arrogance, and never engaged in any controversy except one with M. Bynkershoek, who complained that he had been a little too free in his expressions. The character of his genius is seen in his works; which shew that he quitted the common method of the civilians, treading in the steps of Cujacius, and introduced much of a liberal and philosophic spirit into the law, although perhaps with too great a tendency to theory, or to what is practicable only in theory. He lectured at all the academies to which he succeeded, on Grotius "De Jure Belli et Pacis." [1]

NORBERT. See PARISOT.

NORDBERG (JORAN), the biographer of Charles XII. of Sweden, was born at Stockholm in 1677. After entering the church, he was appointed an army chaplain, and accompanied the troops for some years. There is little else in the accounts of him that is interesting. Having had many opportunities of acquiring the necessary knowledge and information, he was selected to write the life of Charles XII, which was published at Stockholm in 1740, in 2 vols. folio, and afterwards translated into the German and French languages. The author of it died in 1744. Voltaire, who also wrote a life of Charles XII. speaks with little respect of Nordberg's labours; and indeed the work seems rather a collection of useful materials than a well-digested narrative. [2]

NORDEN (FREDERICK LEWIS), an eminent geographer and traveller, was born at Gluckstadt in Holstein, Oct. 22, 1708. His father was a lieutenant-colonel of artillery, and himself was bred to arms. Being intended for the sea-service, he entered, in 1722, into the corps of cadets; a royal establishment, in which young men were instructed in the arts and sciences necessary to form good sea-officers. Here he is said to have made a great progress in the mathematics, ship-building, and drawing, especially in the last. He copied the works of the greatest masters in the art, to form his taste, and acquire their manner; but he took a particular pleasure in drawing from nature. The

[1] Life by Barbeyrac.—Chaufepie.—Burman Traj. Erudit.—Saxii Onomast.
[2] Dict. Hist.

first person who noticed this rising genius, was M. de Lerche, knight of the order of the elephant, and grand master of the ceremonies. This gentleman put into his hands a collection of charts and topographical plans, belonging to the king, to be retouched and amended, in which Norden shewed great skill and care; but, considering his present employment as foreign to his profession, de Lerche, in 1732, presented him to the king, and procured him, not only leave, but a pension to enable him to travel: the king likewise made him, at the same time, second lieutenant. It was particularly recommended to him, to study the construction of ships, especially such gallies and rowing vessels as are used in the Mediterranean. Accordingly he set out for Holland, where he soon became acquainted with the admirers of antiquities and the polite arts, and with several distinguished artists; particularly De Reyter, who took great pleasure in teaching him to engrave. From Holland he went to Marseilles, and thence to Leghorn; staying in each place so long as to inform himself in every thing relating to the design of his voyage. At this last port he got models made of the different kinds of rowing vessels, which are still to be seen at the chamber of models at the Old Holm. In Italy, where he spent near three years in enlarging his knowledge, his great talents drew the attention of persons of distinction, and procured him an opportunity of seeing the cabinets of the curious, and of making his advantage of the great works of painting and sculpture, especially at Rome and Florence. At Florence he was made a member of the drawing academy, and while in this city he received an order from the king to go into Egypt.

Christian VI. was desirous of having a circumstantial account of a country so distant and so famous from an intelligent man, and one whose fidelity could not be questioned; and no one was thought more proper than Norden. He was then in the flower of his age, of great abilities, of a good taste, and of a courage that no danger or fatigue could dishearten; a skilful observer, a great designer, and a good mathematician: to all which qualities may be added an enthusiastic desire of examining, upon the spot, the wonders of Egypt, even prior to the order of his master. How he acquitted himself in this business appears amply from his "Travels in Egypt and Nubia." In these countries he stayed about a year; and, at his return, when the

count of Danneskiold-Samsoe, who was at the head of the marine, presented him to his majesty, the king was much pleased with the masterly designs he had made of the objects in his travels, and desired he would draw up an account of his voyage, for the instruction of the curious and learned. At this time he was made captain-lieutenant, and soon after captain of the royal navy, and one of the commissioners for building ships.

When the war broke out between England and Spain, count Danneskiold-Samsoe proposed to the king, that several of his officers of his majesty's navy should go as volunteers into the service of the powers at war; and chose Norden in particular, to accompany his own nephew, count Ulric Adolphus, then a captain of a man of war, in such expeditions as should be undertaken by the English. On their arrival in London, Norden, whose fame had preceded him, was received with distinguished favour; several of the most considerable men at court, and even the prince of Wales, hearing of the designs he made in Egypt, were curious to see them, and shewed him great kindness. The following summer, he accompanied the count on an expedition under sir John Norris; and, in 1740, he again went on-board the fleet destined to America, under the command of sir Chaloner Ogle, with a design to reinforce admiral Vernon. After this, Norden spent about one year in London in great esteem, and was admitted a member of the Royal Society. On this occasion he gave the public an idea of some ruins and colossal statues, entitled, "Drawings of some Ruins and Colossal Statues, at Thebes of Egypt; with an account of the same, in a Letter to the Royal Society," 1741. This essay, with the plates belonging to it, heightened the desire which men of curiosity had before conceived of seeing that work entire, of which this made only a small part. About this time he found his health declining; and proposed to the count to take a tour to France, and to visit the coasts and ports of that kingdom, in hopes a change of climate might have been a means of recovering his health: but he died at Paris in 1742, much regretted as a person who had done honour to his country, and from whom the world had great expectations. His "Travels" were translated from the Danish into French by Des Roches de Parthenais, and published at Copenhagen in 1755, 2 vols. fol. This was followed by an English translation, both in fol. and 8vo,

by Dr. Peter Templeman. This edition was decorated with the original plates, which are extremely numerous, and were procured by Mr. Lockyer Davis.[1]

NORDEN (JOHN), an industrious topographer, classed by Walpole and Strutt among engravers, seems to have been born in Wiltshire about 1548, and admitted of Hart-hall, Oxford, in 1564. He proceeded A. M. in 1573. He had patronage, but little else, from the great Burleigh; and in his old age obtained jointly with his son the place of surveyor to the prince of Wales. He lived in narrow circumstances at Fulham and Hendon, and died about 1626. Wood ascribes to him fifteen devotional pieces, though he doubts if they were really written by him, and Granger, who describes a print of him, thinks they must have been his father's. As a topographer, however, we are more certain of his productions. He surveyed the county of Essex in 1584, and Hertfordsire and Middlesex in 1593; and besides these, he executed the maps of Cornwall, Hampshire, Surrey, and Sussex, all which, except those of Herts and Hants, were copied, with additions, into "Speed's Theatre." He was the first that inserted the roads. His map of Surrey was much larger and more exact than any of his others. Among his published works are, "England; an intended guyde for English travailers, &c." Lond. 1625, 4to; "Speculum Britanniæ, a topographical and historical description of Cornwall," 1728, 4to. It was published from a very old MS. in the British Museum, MSS. Harl. 6252. Mr. Gough says that the better part of this most finished of Norden's works is a mere transcript of Carew; from the other parts very little of moment is to be learned; and no stress is to be laid on his drawings. Norden wrote also an account of the estate of the dutchy of Cornwall, the right by which the duke holds his estates, and many of the customs of the manors; which was once deposited in the duchy office. Another of his publications, is "Speculum Britanniæ, or an historical and chorographical description of Middlesex and Hertfordshire," 1573, 4to, reprinted 1637, and 1723. The Middlesex part was the first of his labours; there is a copy of it among the Harleian MSS. No. 570, supposed to be in Norden's own writing, which differs from the printed books both in the

[1] Life prefixed to his Travels.—Brunet mentions another French edition, 1795, 3 vols. 4to, with notes by M. Langlès, and probably a life, but we have not seen it.

arrangement and the additions made to it. The last of this kind was his "Speculum Brit. pars altera, or a delineation of Northamptonshire," Lond. 1720, 8vo. This is the most superficial of all his surveys, except in a few towns; nor were the map and plans of Peterborough and Northampton referred to in it ever engraved. Norden was not only a practical surveyor, but wrote a good treatise on the subject, entitled "The Surveyor's Dialogue, &c." 1607, 4to. Of this an account, with extracts, is given in the Cens. Lit. vol. I. There are some MSS. by Norden in the British Museum and other public libraries.[1]

NORES. See DENORES.

NORGATE (EDWARD), an ingenious artist, was the son of Robert Norgate, D. D. master of Bene't college, Cambridge, and in his youth shewed a great inclination to heraldry and limning, in both of which he became very eminent, but his talent in illuminating the initial letters of patents, was chiefly admired. His judgment in paintings also was considered very great, for which reason he was employed by the earl of Arundel, that celebrated collector of antiquities, to purchase pictures for him in Italy. Returning by Marseilles, and by some accident being disappointed of the remittances he expected, and totally unknown there, he was observed by a French gentleman, who, after inquiring into his circumstances, furnished him with the means of returning to his own country on foot. He was afterwards one of the clerks of the signet to Charles I. and as such attended his majesty to the North in 1640. He was also made Windsor herald for his great skill in heraldry, in which office he died, at the heralds' college, Dec. 23, 1650, and was buried at St. Bennet's, Paul's Wharf, leaving the character of an honest, amiable, and accomplished man. Lloyd tells us that he left manuscripts to several of his friends to be published, but his intention in that point has not been executed. His letters, giving an account of the expedition against the Scotch in 1639, are among Dr. Birch's "Historical Letters," 3 vols. MS. in the British Museum, Ayscough's catalogue. As an illuminator, the evidence of his abilities is a curious patent discovered some years ago. The late earl of Stirling received from a relation an old box of neglected writings, among which he found the original commission of Charles I.

[1] Ath. Ox. vol. I.—Gough's Topog.—Strutt's Dict.—Walpole's Engravers.

appointing his lordship's predecessor, Alexander earl of Stirling, the celebrated poet, commander in chief of Nova Scotia, with the confirmation of the grant of that province made by James I. In the initial letter are the portraits of the king sitting on the throne, delivering the patent to the earl, and round the border representations in miniature of the customs, huntings, fishings, and productions, of the country, all in the highest preservation, and so admirably executed, that it was believed of the pencil of Vandyck. But Mr. Walpole ascribes it to Norgate, who was allowed the best illuminator of that age.[1]

NORIS (HENRY), one of the most celebrated scholars of the seventeenth century, was born at Verona, Aug. 29, 1631. His baptismal name was Jerom, which he changed to Henry, when he entered the order of the Augustines. His family is said to have been originally of England, whence a branch passed into Ireland, and even to Cyprus. When this island was taken by the Turks, a James Noris, who had defended it as general of artillery, settled afterwards at Verona, and it is from this person that the subject of the present article descended. His father's name was Alexander, and, according to Niceron, published several works, and among them a History of Germany. Maffei, however, attributes this work only to him, which is not a history of Germany, but of the German war from 1618 to the peace of Lubec, translated from the Italian by Alexander Noris. His son discovered, from his infancy, an excellent understanding, great vivacity, and a quick apprehension. His father, having instructed him in the rudiments of grammar, procured an able professor of Verona to be his preceptor. At fifteen, he was admitted a pensioner in the Jesuits' college at Rimini, where he studied philosophy; after which, he applied himself to the writings of the fathers of the church, particularly those of St. Augustine; and, taking the habit in the convent of Augustine monks of Rimini, he so distinguished himself among that fraternity, that, as soon as he was out of his noviciate, the general of the order sent for him to Rome, in order to give him an opportunity of improving himself in the more solid branches of learning. Here he indulged his favourite propensity for study to the utmost, and spent whole days,

[1] Fuller's Worthies.—Lloyd's Memoirs.—Master's Hist. of C. C. C. C. p. 118.—Walpole's Anecdotes of Painting.

and even nights, in the library of his order at Rome. His daily course of reading was fourteen hours, and this practice he continued till he became a cardinal. It is easy to conceive that a student of such diligence, and whose memory and comprehension were equally great, must have accumulated a vast stock of knowledge. But for some time his reading was interrupted by the duties of a regent master being imposed on him, according to the usual practice; and we find that for some time he taught at Pesaro, and afterwards at Perugia, where he took his degree of doctor of divinity. Proceeding then to Padua, he applied himself to finish his "History of Pelagianism," which he had begun at Rome, when he was no more than twenty-six: and, having now completed his design, it was printed at Florence in 1673. The great duke of Tuscany invited him, the following year, to that city, made him his chaplain, and professor of ecclesiastical history in the university of Pisa, which the duke had founded with that view.

His "History of Pelagianism," however, although approved by many learned men, and in fact, the origin of his future advancement, created him many enemies. In it he had defended the condemnation pronounced, in the eighth general council, against Origen and Mopsuesta, the first authors of the Pelagian errors: he also added "An Account of the Schism of Aquileia, and a Vindication of the Books written by St. Augustine against the Pelagians and Semi-Pelagians." A controversy now arose, which was carried on between him and various antagonists, with much violence on their part, and with much firmness and reputation on his, and his book was at last submitted to the sovereign tribunal of the inquisition; but, although it was examined with the utmost rigour, the author was dismissed without the least censure. It was reprinted twice afterwards, and Noris honoured, by Pope Clement X. with the title of Qualificator of the Holy Office. Notwithstanding this, the charge was renewed against the "Pelagian History," and it was brought again before the inquisition, in 1676; and was again acquitted of any errors that affected the church. He now was left for sixteen years to the quiet enjoyment of his studies, and taught ecclesiastical history at Pisa, till he was called to Rome by Innocent XII. who made him under-librarian of the Vatican, in 1692. These distinctions reviving the animosity of his opponents, they threw out such insinuations, as obliged the pope to

appoint some learned divines, who had the character of impartiality, to re-examine father Noris's books, and make their report of them; and their testimony was so much to the advantage of the author, that his holiness made him counsellor of the inquisition. Yet neither did this hinder father Hardouin, one of his adversaries, and the most formidable on account of his erudition, from attacking him warmly, under the assumed title of a "Scrupulous Doctor of the Sorbonne." Noris tried to remove these scruples, in a work which appeared in 1695, under the title of "An Historical Dissertation concerning the Trinity that suffered in the Flesh;" in which having justified the monks of Scythia, who made use of that expression, he vindicated himself also from the imputation of having attacked the pope's infallibility, of having censured Vincentius Lirinensis, and other bishops of Gaul, as favourers of Semi-Pelagianism, and of having himself adopted the errors of the bishop of Ypres.

His answers to all these accusations were so much to the satisfaction of the pope, that at length his holiness honoured him with the purple in 1695. After this he was in all the congregations, and employed in the most important affairs, much to the hindrance of his studies, which he used deeply to regret to his friends. Upon the death of cardinal Casanati, he was made chief librarian of the Vatican, in 1700; and, two years afterwards, nominated, among others, to reform the calendar: but he died at Rome, Feb. 23, 1704, of a dropsy. He had the reputation of one of the most learned men in the sixteenth century, which seems justified by his many able and profound writings on subjects of ecclesiastical history and antiquities. Of the latter the most celebrated are, 1. "Annus et Epochæ Syro-Macedonum in vetustis urbium Syriæ nummis præsertim Mediceis expositæ," Florence, 1691, fol. and 2. "Cenotaphia Pisana Caii et Lucii Cæsarum dissertationibus illustrata," Venice, 1681, fol. The whole of his works are comprized in 4 vols. fol. 1729—1732. Some authors mention a fifth volume, but Fabroni gives the contents of only four. They indicate much study of theology, the belles-lettres, sacred and profane history, antiquities and chronology. His History of Pelagianism, as it procured him the most reputation, occasioned also the only uneasiness with which his literary life was disturbed. He had written it with a good deal of caution, and confined himself mostly to historical

detail, mixing very little discussion. The Jesuits, however, took occasion to reproach him with Jansenism, and it must be allowed that while he rejected some particular notions of Jansenius, he leaned not a little to the doctrine of St. Augustine.[1]

NORRIS (JOHN), a learned English divine and Platonic philosopher, was born in 1657, at Collingborne-Kingston, in Wiltshire, of which place his father, Mr. John Norris, was then minister. After being educated in grammar, &c. at Winchester school, he was entered of Exeter college in Oxford in 1676; but was elected fellow of All Souls in 1680, soon after he had taken his degree of bachelor of arts. From his first application to philosophy, Plato became his favourite author; by degrees he grew deeply enamoured with beauties in that divine writer, as he thought him, and took an early occasion to communicate his ideal happiness to the public, by printing an English translation of a rhapsody entitled "Effigies Amoris," but which he called "The Picture of Love unveiled," in 1682. He commenced master of arts in 1684, and the same year opened a correspondence with that learned mystic Dr. Henry More, of Christ's college in Cambridge, and with those learned females, lady Masham, and Mrs. Astell.

He resided at his college, and had been in holy orders five years, when he was presented to the rectory of Newton St. Loe, in Somersetshire, 1689; upon which occasion he married, and resigned his fellowship. In 1691, his distinguished merit procured him the rectory of Bemerton, near Sarum. This living, upwards of 200*l.* a-year, came very seasonably to his growing family; and was the more acceptable, for the easiness of the parochial duty, which gave him leisure to make an addition to his revenues, by the fruits of his genius; the activity of which produced a large harvest, that continued increasing till 1710*. But he seems to have died a martyr, in some measure, to this activity; for, towards the latter end of his life, he grew

* Such is the information of the Biographia Britannica. By a letter of his own, however, addressed to Dr. Charlett of Oxford, we learn a very different account. "I might be glad perhaps to be a little easier in the world, which indeed is but strait and hard with me, the clear income of my parsonage not being much above three-score and ten pounds a-year, all things discharged." See the whole of this interesting letter in "Letters written by eminent Persons," 1813, 3 vols. 8vo.

[1] Fabroni, vol. VI.—Niceron, vols. III and X.—Chaufepie.—Le Clerc's Bibl. Choisie, vol. IV.—Maffei Verona Illustrata.

very infirm, and died 1711, in his 55th year, at Bemerton. He was interred in the chancel of that church, where there is a handsome marble monument erected to his memory, with the following inscription: "H. S. E. Johannes Norris, parochiæ hujus rector, ubi annos viginti bene latuit curæ pastorali & literis vacans, quo in recessu sibi posuit late per orbem sparsa ingenii paris ac pietatis monumenta. Obiit An. Dom. 1711, ætatis 54."

As to his character, he had a tincture of enthusiasm in his composition, which led him to imbibe the principles of the idealists in philosophy, and the mystics in theology; and the whole turn of his poetry shews that enthusiasm made him a poet. As an idealist, he opposed Locke, and adorned Malebranche's opinion, of seeing all things in God, with all the advantages of style, and perspicuity of expression. A late writer who appears to have studied his works with almost the same enthusiasm that inspired them, says, that "in metaphysical acumen, in theological learning, and in purity of diction, Mr. Norris acknowledges no superior. Mr. Locke, the reputed discoverer of the true theory of the mind, does not rank higher in that peculiar branch of science than our penetrating divine; for if his reply to Locke's Essay on Human Understanding be critically considered, it will be found to detect many fundamental errors in that celebrated treatise.

"The piety of Norris was as conspicuous as his learning and abilities. The extreme fervour of devotion which appears throughout his works, may be termed enthusiasm in this age, when moral precepts, elegantly dressed, constitute clerical compositions.

"The 'Theory of the Ideal World' may be considered as the capital work of Norris. The depth of thought, and the acuteness of logic, which he displays in this treatise on a very abstruse subject, justly entitle him to claim a high rank among metaphysicians. His philosophical pieces, with a peculiar vigour of mind, display a closeness of style, and a nice but just discrimination of causes and effects; and though in a treatise professedly on the subject, he decries the value of scholastic learning, yet he every where proves his familiarity with every branch of it; and perhaps he has made a more frequent and better use of logic, than any writer in the English language.

"As the pious and sincere Christian, as the fervent and zealous divine, Norris is above praise. The pure morality

which breathes through his discourses, the seraphic fire which glows in his aspirations, may be too refined, may be too warm for the cool and rational taste of the present day; but the ardency of this divine heat is a strong proof of the natural sensibility of his heart, and of the sincerity of his religious professions. Nor is the genius of Norris, as a poet, at all inferior to that of his contemporaries; specimens of genuine poetry, whose fire and sublimity are barely excelled by the Paradise Lost, are displayed in his Miscellanies."

In much of this panegyric we cordially agree, but doubt whether the revival of Mr. Norris's works would be beneficial either to religion or philosophy. It cannot, however, be denied, that men of a similar cast of mind may be greatly benefited by some of his works; and we know that some of our most eminent divines have formed their theological studies upon them. Mr. Norris left a widow, two sons and a daughter. His eldest son was rector of Little Langford, and vicar of the two Chilterns, in Wiltshire. His second son, Thomas, was also a clergyman, and some time minister of Stroud, in Gloucestershire. They have both long been dead, as well as their mother, who died at the house of Mr. Bowyer, vicar of Martock, in Somersetshire, who married her daughter.

His works were, 1. "The picture of Love unveiled," already mentioned. 2. "Hierocles upon the golden verses of the Pythagoreans," Oxford, 1682, 8vo. 3. "An idea of Happiness, in a letter to a friend, inquiring wherein the greatest happiness attainable by man in this life doth consist," London, 1683, 4to. 4. "A Murnival of Knaves; or Whiggism plainly displayed and burlesqued out of countenance," London, 1683, 4to. 5. "Tractatus adversus Reprobationis absolutæ Decretum, novâ methodo & succinctissimo compendio adornatus, & in duos libros digestus," London, 1683, 8vo. What follows in this treatise after the third chapter of the second book, is a declamation spoken in the public schools, commending the Roman senate for banishing all mathematicians out of their dominions. 6. "Poems and discourses occasionally written," Lond. 1684, 8vo. 7. An English translation of the four last books of "The institution and life of Cyrus," from Xenophon, Lond. 1685, 8vo. The four first books were translated by Mr. Francis Digby, of Queen's college. 8. "A collection of Miscellanies, consisting of Poems,

Essays, Discourses, and Letters occasionally written," Oxford, 1687; 8vo. The fifth edition, carefully revised, corrected, and improved by the author, was printed at London, 1710, in 8vo. This has been the most popular of all his works, and affords the picture of a truly amiable mind. 9. "The theory and regulation of Love, a moral essay," Oxford, 1688, 8vo. 10. "Reason and Religion; or the grounds and measures of Devotion considered from the nature of God and the nature of man, in several contemplations. With exercises of devotion applied to every contemplation," Lond. 1689, 8vo. 11. "Reflections upon the conduct of human life with reference to the study of learning and knowledge; in a letter to the excellent lady, the lady Masham," Lond. 1690, 8vo. To which is subjoined a "Visitation sermon on John xi. 15. preached at the Abbey Church at Bath, July the 30th, 1689. The "Reflections" were reprinted with large additions, in 1691, 8vo. 12. "Christian blessedness; or discourses upon the Beatitudes of our Lord and Saviour Jesus Christ," Lond. 1690, 8vo; to which he subjoined, "Cursory reflections upon a book called 'An Essay concerning Human Understanding.'" 13. "The charge of Schism continued; being a justification of the author of 'Christian Blessedness,' for his charging the Separatists with Schism, notwithstanding the toleration. In a letter to a city friend," Lond. 1691, 12mo. 14. "Practical discourses upon several divine subjects, vols. II. and III." The third volume was printed in 1693, 8vo. 15. "Two treatises concerning the divine light. The first being an answer to a letter of a learned Quaker (Mr. Vickris), which he is pleased to call A just reprehension to John Norris for his unjust reflections on the Quakers in his book entitled Reflections upon the conduct of human life, &c. The second being a discourse concerning the grossness of the Quakers' notion of the light within, with their confusion and inconsistency in explaining it," Lond. 1692, 8vo. 16. "Spiritual counsel; or the father's advice to his children," Lond. 1694, 8vo; which was at first composed, as he observes in the Advertisement before it, for the use of his own children. 17. "Letters concerning the Love of God, between the author of the 'Proposal to the Ladies,' and Mr. John Norris; wherein his late discourse, shewing that it ought to be intire and exclusive of all other loves, is further cleared and justified," Lond. 1695, 8vo. The second edition,

corrected by the authors, with some few things added, was printed at London, 1705, 8vo. The lady, whose letters are published in this collection, was Mrs. Astell. 18. "Practical Discourses; vol. IV." Lond. 1698, 8vo. To which he subjoined "An Admonition concerning two late books, called 'A Discourse of the Love of God,'" &c. 19. "An Essay towards the Theory of the Ideal or Intelligible World; considering it absolutely in itself. Part I." Lond. 1701, 8vo. "The Second Part, being the relative part of it; wherein the intelligible World is considered with relation to human understanding; whereof some account is here attempted and proposed," was printed at London, 1704, 8vo. 20. "A Philosophical Discourse concerning the Natural Immortality of the Soul, wherein the great question of the Soul's Immortality is endeavoured to be rightly stated and cleared," Lond. 1708, 8vo. Mr. Dodwell returned an Answer to this piece, in the Appendix to his book entitled "The natural Mortality of the Human Souls clearly demonstrated from the Holy Scriptures, and the concurrent Testimonies of the Primitive Writers," Lond. 1708, 8vo. 21. "A Treatise concerning Christian Prudence; or the Principles of Practical Wisdom fitted to the use of Human Life, designed for the better Regulation of it," Lond. 1710, 8vo. 22. "A Practical Treatise concerning Humility; designed for the Furtherance and Improvement of that great Christian Virtue, both in the Minds and Lives of Men," Lond. 8vo. There are some of his letters to Mrs. Thomas, in "Pylades and Corinna," vol. II. p. 199.[1]

NORTH (DUDLEY, THIRD LORD), who appears to be the first of this family entitled to notice in a work of this description, was born in 1581, and succeeded his grandfather Roger, second lord North, in 1600. From the biographer of the family, we learn that "he was a person full of spirit and flame, yet after he had consumed the greatest part of his estate in the gallantries of king James's court, or rather his son, prince Henry's, retired, and lived more honourably in the country, upon what was left, than ever he had done before." He is said, however, in another authority, to have carried into the country with him the dregs of an old courtier, and was capricious, violent, vindictive, tyrannical, and unprincipled. In 1645 he

[1] Biog. Brit.—Letter in Europ. Mag. for May, 1797.

pears to have acted with the parliament, and was nominated by them to the administration of the admiralty, in conjunction with the great earls of Northumberland, Essex, Warwick, and others. He died Jan. 16, 1666, being then eighty-five years of age, and was buried at Kertling, or Cartlage. He lived to see his grandchildren almost all grown up, and Francis, the second of them, beginning to rise at the bar. He was the author of a miscellany in prose and verse, entitled "A Forest of Varieties, first part," 1645; a second part had the title of "Exonerations;" and a third part included "Privadoes, or Extravagants." The whole were reprinted in 1659. The prose, says lord Orford, which is affected and obscure, with many quotations and allusions to Scripture and the classics, consists of essays, letters, characters in the manner of sir Thomas Overbury, and devout meditations on his misfortunes. The verse, though not very poetic, is more natural. Sir E. Brydges, in his "Memoirs of the English Peerage, has given considerable extracts from this publication, "as it is by no means common, and as it lays open many traits of the noble author's life and character, with much energy, feeling, ability, and eloquence." He appears likewise from these essays and letters to have been perfectly conscious of the errors of his early life, although he might not be able to conquer his temper in old age.[1]

NORTH (DUDLEY FOURTH LORD), son of the preceding, had a learned education in the university of Cambridge. He had been made knight of the Bath as early as 1616, at the creation of Charles prince of Wales, and had stood as the eldest son of a peer, at the state in the house of lords, at sixty-three, and was an eminent instance of filial duty to his father, before whom he would not put on his hat, or sit down, unless enjoined to do it. He was bred in the best manner; for besides the court, and choicest company at home, he was sent to travel, and then into the army, and served as a captain under sir Francis Vere. He sat in many parliaments, until secluded by that which condemned the king. After this he lived privately in the country, at Tostock, in Suffolk; and towards the latter end of his life, entertained himself with justice-business, books, and (as a very numerous issue required) œconomy.

[1] Collins's Peerage, by sir E. Brydges.—Park's edition of the Royal and Noble Authors.

He published a little tract on that subject, entitled "Observations and advices Œconomical," Lond. 1669, 12mo. Afterwards he published another tract, entitled "Passages relating to the Long Parliament," with an apologetic, or rather recantation preface; for he had at first been active against the King. He wrote also the "History of the Life of Edward Lord North, the first Baron," Lord Orford says, "sensibly, and in a very good style," though this critic seems to think he fails in impressing the reader with much respect for his ancestor. After his death appeared a volume of essays, entitled "Light in the way to Paradise; with other occasionals," Lond. 1682, 8vo. These essays shew that he was steadfast in his religion, that of the established church, and led an exemplary life. He outlived his father ten years, and died June 24, 1677. By his wife Anne, daughter and co-heir to sir Charles Montagu, he had a numerous family, of which six sons and four daughters lived to maturity. Three of his sons form the subject of the ensuing articles.[1]

NORTH (Francis), lord Guilford, lord keeper of the great seal in the reigns of Charles II. and James II. was the second son of the preceding, and was born about 1640. He had his grammar learning, in which he was a great proficient, at Bury-school, whence he was admitted a fellow-commoner of St. John's college, in Cambridge, in 1653. His conversation is said to have been remarkably agreeable and facetious, while his diligent advancement in his studies afforded him more solid claims on the esteem of the society. But, as he was originally designed for the law, after two or three years spent at the university, he was removed to the Middle Temple. Here he applied with great diligence to the main object, yet continued to improve himself in history, classics, and languages. He acquired French, Italian, Spanish, and Dutch, and became not only a good lawyer, but was esteemed very accomplished in mathematics, philosophy, and music. He used to say, that, if he had not diverted his attention by these studies, and by the practice of music particularly, he should never have been a lawyer. He used to spend much of his early vacations with his grandfather, who loved to hear him talk of philosophy, and the news of London. The biographer

[1] Collins's Peerage, by sir E. Brydges.—Park's edition of the Royal and Noble Authors.

of the Norths informs us that he made him "play at back-gammon, and fiddle, whenever he thought fit; and the course of life altogether was not displeasing to a young person, for here was fishing, billiards, hunting, visiting, and all the country amusements."

On commencing business at the bar, the friendship and instructions of sir Jeffery Palmer, attorney-general, and the Hydes, greatly contributed to his proficiency, and advanced his practice. By means of the first named gentleman he had a favourable opportunity of shewing his abilities. The story of the five members in king Charles the First's time, is well known, who, being prosecuted for the riot committed in the house of commons, in holding the speaker down in his chair, were convicted. After the restoration, the commons thought that the records of this conviction might be prejudicial to the privilege of that house, and ordered a writ of error to be brought; and Mr. Attorney was to find counsel to argue for the king, against the lord Hollis, who was one of the five, and first named in the record. Mr. Attorney being an assistant in the house of lords, could not argue, nor could he prevail upon any of the serjeants, or other practisers to do it; for they said it was against the commons of England, and they durst not undertake it. At last he appointed Mr. North, who prepared his argument, which was delivered at the bar of the house of lords; and though the commons carried the cause, yet his argument was approved, and particular notice was taken of his comely youth, and of his modest but forcible reasoning. The duke of York was pleased to inquire who that young gentleman was, who had argued so well; and prevailed with the king to encourage him by making him one of his counsel.

He usually attended the Norfolk circuit, and was soon employed as counsel in every important cause. When the great level of the fens was to be divided, he was appointed chairman in the commission, and directed the execution in such a manner as greatly to augment his fame. Dr. Lane, then bishop, likewise constituted him judge of the royal franchise of Ely; a creditable employment, which increased his business in the country. He was also appointed to assist the earl of Oxford, lord chief justice in eyre, in a formal iter, or justice-seat of the forests, which was of great pecuniary advantage to him, and gave him an idea of the ancient law in the immediate practice of it.

He was promoted to be the king's solicitor-general, in the room of sir Edward Turner, made lord chief baron, and was knighted the same day, May 23, 1671. He now dropt the circuit, and was chosen to represent the borough of Lynn, in the house of commons. In 1673 he was appointed attorney-general, on the promotion of sir Heneage Finch to the great seal. In former times, when he applied close to his studies, and spent his days in his chamber, he was subject to the spleen, and apprehensive of many imaginary diseases; and by way of prevention, wore warm cloathing, and leather skull-caps, and inclined much to quackery; but as business flowed in, his complaints vanished, and his skull-caps were destined to lie in a drawer, and receive his money. Though his profits were now very great, while the king approved his judgment and fidelity, and the chiefs of the law were mostly his friends, yet he soon grew weary of his post, and wished for another, though less profitable, in a calmer region. The court was sunk in pleasure and debauchery; averse to, and ignorant of all business. The great men were many of them corrupt, false, and treacherous; and were continually tormenting him with improper projects and unreasonable importunities.

Among all the preferments of the law, his thoughts were most fixed upon that of lord chief justice of the common pleas; the business there being wholly matter of pure law, and having little to do in criminal causes, or court intrigues: and, on the death of lord chief justice Vaughan in 1674 he succeeded to his wishes. While he presided in this court, he was very attentive to regulate what was amiss in the law, arising either from the nature of things changing, or from the corruption of agents: when any abuse or necessity of regulation appeared, he noted it down, and afterwards digested his thought, and brought it into the form of a tract, from which he might prepare acts of parliament, as he had encouragement and opportunity. He had a great hand in "The Statute of Frauds and Perjuries," of which the lord Nottingham said, that every line was worth a subsidy. In 1679, the king, being under great difficulties from the parliament, in order to bring them to better temper, and that it might not be said he wanted good counsellors, made a reform of his privy-council, dissolved the old, and constituted a new one, which took in the lord Shaftsbury as president, and the heads of the opposition in both houses; but that he might not be entirely

at their mercy, he joined some of his friends, in whose fidelity and judgment he had an entire confidence, among whom lord chief justice North had the honour to be one. Not long after this, he was taken into the cabinet, that he might be assistant, not only in the formal proceedings of the privy-council, but also in the more private consultations of his majesty's government. He was also often obliged to fill the office of speaker, and preside in the House of Lords, in the room of the chancellor Nottingham, who, towards the latter end of his time, was much afflicted with the gout and other infirmities. From his interest with the king he was considered as probable successor to Nottingham, and accordingly, on his death, in 1683, the great seal was committed to his custody, on which occasion he was created a peer, by the title of lord Guilford, baron of Guilford, in the county of Surrey, by patent bearing date Sept. 27th, 1683.

The death of king Charles involving him in much business, and his enemies Sunderland and Jefferies acquiring considerable influence in the new court, he took a resolution to quit the seal, and went to lord Rochester to intercede with his majesty to accept it. But that noble lord, who considered his opposition to the popish inclinations of the court as of great importance, diverted him from his purpose; but, as his health was visibly impaired, lord Rochester obtained of the king, that lord Guilford might retire with the seal into the country, with the proper officers attending, in hopes that, by proper regimen and fresh air, he might recover his health against the winter. He died, however, Sept. 5, 1685, at his seat at Wroxton, near Banbury. Burnet and Kennett have given no very favourable character of him; and the author of "The Lives of the Lords Chancellors" accuses him of yielding too much to court-measures. If we may credit his biographer, however, he appears to have exerted considerable independence of mind, and to have disapproved of many of the measures both of Charles II. and James; but such were his notions of loyalty, as to prevent him from an avowed opposition, even when he felt, and to his friends expressed, most disgust. While his private character was strictly virtuous and unexceptionable, he did not, according to his brother's account, want zeal to promote the good of his country, which he thought would most effectually be done, by supporting the Church and Crown of England in all due and legal prerogatives; and from these

principles he never swerved. He wrote, 1. "An Alphabetical Index of Verbs Neuter," printed with Lilly's Grammar: compiled while he was at Bury school. 2. A paper "on the Gravitation of Fluids considered in the Bladders of Fishes," printed in Lowthorp's Abridgment of the Philosophical Transactions, vol. II. p. 845. It appears that his lordship's hint was approved, and pursued, by Mr. Boyle and Mr. Ray, whose papers on that subject are entered in the same collection. 3. "An Answer to a paper of Sir Samuel Moreland on his Static Barometer." This was never published; but we may observe, to his honour, that it was through his means that barometers were first publicly sold in shops, which before were very rare. 4. "A Philosophical Essay on Music, 1677." Dr. Burney says, that though some of the philosophy of this essay has been since found to be false, and the rest has been more clearly illustrated and explained, yet, considering the small progress which had been made in so obscure and subtil a subject as the propagation of sound, when this book was written, the experiments and conjectures must be allowed to have considerable merit. The Scheme, or Table of Pulses, at the beginning, shewing the coincidence of vibrations in musical concords, is new, and conveys a clear idea to the eye, of what the ratio of sounds, in numbers, only communicates to the intellect. These coincidences, upon which the degrees of perfection in concords depend, being too rapid for the sense of hearing to enable us to count, are here delineated in such a manner as explains the doctrine of vibrations even to a person that is deaf. This pamphlet, containing only 35 pages, was published without the name of the author; but afterwards acknowledged to have been the work of lord keeper North. His delineation of the harmonical vibration of strings seems to have been adopted by Euler, in his "Tentamen novæ Theoriæ musicæ." The keeper was said, in our last edition, to have composed several concertos in two and three parts; but no composition, in fewer than four or five parts, is ever honoured with the title of concerto; nor was this title given to instrumental music during the life of lord keeper North. Besides the above, we have from his pen some political essays and narratives, published in whole or part, in his Life by Roger North, and in his "Examen," lord Somners' tracts, &c.[1]

[1] Life by Roger North.—Collins's Peerage by Sir E. Brydges.—Walpole's Royal and Noble Authors by Park.

NORTH (JOHN), fourth son of Dudley lord North, and brother to the preceding lord Guilford, was born in London, Sept. 4, 1645. In his youth he was of a delicate constitution, and serious turn of mind, circumstances which are said to have determined his parents in the choice of the church as a profession. He received the first principles of education at Bury school, and afterwards, while at home, his father initiated him in logic and metaphysics. In 1661 he was admitted a fellow-commoner of Jesus college, Cambridge, but on the barony descending to his father, he appeared in the academic garb of a nobleman, although without varying from his plan of study, or the punctual obedience he gave to every part of college discipline. He is said to have been particularly attentive to the public exercises and lectures, but was one of the first who conceived that the latter mode of instruction was less useful since students had more easy access to books. The collection of these was one of his earliest passions, and we learn from his brother that he had the usual predilections of a collector for the best editions, fine printing, and elegant bindings, and bought many editions of the same author, and many copies of the same edition, and in this way soon became master of a very valuable library, particularly rich in Greek authors, that and the Hebrew being his favourite studies while at college. After taking his degree of B. A. he was admitted fellow of Jesus, Sept. 28, 1666, by the king's mandate. He afterwards took his master's degree, and was incorporated in the same at Oxford, June 15, 1669. In 1671 he was admitted to holy orders, and preached his first, or one of his first sermons, before Charles II. at Newmarket, which was published the same year. About the same time he assisted Dr. Gale with the "Pythagorica Fragmenta," published in that learned author's "Opuscula," who handsomely acknowledges the favour in his preface.

In November 1672 he was elected Greek professer at Cambridge. The first church preferment he had was the sine-cure of Llandinon in Wales, given him by archbishop Sheldon; on this he quitted his fellowship, and procured himself to be admitted of Trinity college, for the sake of being more nearly connected with the master, Dr. Isaac Barrow, for whom he had the greatest esteem. About this time he was appointed clerk of the closet to Charles II. who also bestowed on him a prebend in Westminster in

Jan. 1673; and on his majesty's visit to Cambridge he was created D. D. out of respect to the duke of Lauderdale, whose chaplain he then was, and whose character his brother has very weakly endeavoured to defend. Among his official duties, it is recorded that in 1676, Dr. North baptised Isabella, second daughter of James duke of York and Mary D'Este.

On the death of Dr. Barrow in May 1677, he was appointed in his room, master of Trinity college, and fancied he had now attained a place of honour, ease, and usefulness; but his solicitude for maintaining good order and strict regularity in the society, and the opposition he met with from the senior fellows, soon convinced him of his mistake. His conscientious integrity in college elections exposed him to many affronts and disagreeable importunities. But by pre-elections he found means to obviate and break the custom of court-mandates; which he suspected some of his fellows were instrumental in obtaining, and which were very common at his first coming, to the great prejudice of real merit. While he continued master of the college he finished the fine library begun by his predecessor. As his constitution was naturally weak, his health was soon impaired by too close and eager application to his studies, without proper remissions and due exercise. He had a stroke of an apoplexy; and a dumb palsy following, deprived him in a great measure of the use of his understanding; in which deplorable condition he lived between four and five years. His miseries being increased by epileptic fits, one of them put an end to his life in April 1683. He was buried in the anti-chapel of Trinity college, with no other memorial than a small stone on which the initials J. N. are inscribed.

Dr. North appears to have been a man of great probity and learning, but, upon the whole, to have been better qualified for private than public life. Although his conversation was fluent, and he possessed much of the wit that is so observable in his descendants, he had an uncommon timidity of temper; and there is much reason to think that the ungovernable state in which he found Trinity college, and the vexatious insolence of some of the fellows, had a tendency to produce that imbecility which rendered his last years useless. His only publication, except the sermon above-mentioned, was an edition of some pieces of Plato, whose philosophy he preferred to that of Aristotle, as more

consonant to Christian morality. These were printed at Cambridge in 1673, 8vo, under the title "Platonis de rebus divinis Dialogi selecti, Gr. et Lat. Socratis Apologia, Crito, Phædo, e libb. legum decimus, Alcibiades secundus."[1]

NORTH (ROGER), brother of the preceding, and sixth son of Dudley lord North, was likewise brought up to the law, and was attorney-general to James II. and steward of the courts to archbishop Sheldon *. He published an "Examen into the credit and veracity of a pretended complete History," viz. Dr. White Kennett's History of England, and also the lives of his three brothers, the lord keeper Guilford, sir Dudley North, and the rev. Dr. John North. In these pieces little ability is displayed, but there is much curious and truly valuable information, and which would have been yet more valuable had not the author's prejudices led him to defend some of the worst measures and worst men of Charles II.'s reign. He was also, says Dr. Burney, a dilettante musician of considerable taste and knowledge in the art, and watched and recorded its progress during the latter end of the seventeenth, and beginning of the eighteenth century, with judgment and discrimination; leaving behind him at his decease a manuscript, entitled "Memoirs of Music," which Dr. Burney found of great use in the history of English secular music during the period to which his memoirs are confined. He lived chiefly at Rougham, in Norfolk, where his life was extended to the age of eighty-three. He died in 1733. He had an organ, built by Smith, for a gallery of 60 feet long, which he erected on purpose for its reception. There was not a metal pipe in this instrument, in 1752; yet its tone was as brilliant, and infinitely more sweet, than if the pipes had been all of metal.[2]

NORTH (FREDERIC, SECOND EARL OF GUILFORD), more familiarly known as LORD NORTH, was the eldest son of Francis, first earl of Guilford, and was born April 13, 1732. He commenced his education at Eton school, and completed it at Trinity college, Oxford, of which his father had been a member, and which the family have generally preferred, from their relationship to the founder, sir Tho-

* See part of a letter from him on his services under Sheldon, in Gutch's "Collectanea," vol. I. xxxvi.

[1] North's Lives of the Norths.—Biog. Brit.

[2] Collins's Peerage.—Rees's Cyclopædia, by Dr. Burney.

mas Pope. At school and college, where he took both his degrees in arts (that of M. A. in March 1750) he obtained considerable reputation for his proficiency in classical literature; and was not less respected for the vivacity of his conversation, and his amiable temper, qualities which he displayed during life, and for which his family is still distinguished. He afterwards made what used to be called the grand tour, and applied with much assiduity to the acquisition of diplomatic knowledge. He also studied with great success the Germanic constitution, under the celebrated Mascow, one of the professors of Leipsic, whose lectures on the *droit publique* were at that time much frequented by young Englishmen of fortune and political ambition; and this mode of education being much a favourite with George II. courtiers thought it a compliment to his majesty to adopt his sentiments in this branch of their sons' accomplishments. Celebrated, however, as professor Mascow once was, when we came to his name we were not able to discover any biographical memoir of him, or any information, unless that he outlived his faculties for some years, and died about 1760.

On lord North's return home, he commenced his parliamentary career in 1754, as representative for the family borough of Banbury, in Oxfordshire. On June 2, 1759, during the administration of Mr. Pitt, afterwards lord Chatham, he was appointed one of the commissioners of the treasury, and continued in that office until 1768, in which last year Mr. George Grenville succeeded the earl of Bute, as first lord. In the same year lord North began to contribute his more active services, as a statesman, by taking the management of the measures adopted in consequence of the publication of Mr. Wilkes's "North Briton," and other parts of that gentleman's political conduct, to his final expulsion from the House of Commons. It must be confessed that these measures afford but an inauspicious commencement of his lordship's political career, for without answering their purpose, or suppressing the spirit of faction, they served only to give that importance to Wilkes which he then could not otherwise have attained. In the same year lord North was a supporter of the right of taxing American commodities, and of the memorable stamp act.

In 1765, on the dissolution of Mr. Grenville's administration, which was succeeded by that of the marquis of Rockingham, lord North retired from office with his col-

leagues, but persisted in his sentiments respecting the taxation of the colonies, and divided with the minority against the repeal of the stamp act. The Rockingham administration scarcely survived this well-intentioned measure, and when succeeded by that of the duke of Grafton, lord North was, in August 1766, appointed joint receiver (with George Cooke, esq.) and paymaster of the forces; and in Dec. 1767, was appointed chancellor of the exchequer, and a lord of the treasury. The talents he had already displayed were thought to qualify him in an eminent degree for those situations, especially that of chancellor of the exchequer; and his abilities for debate were often displayed to advantage. During a period of considerable political turbulence, he was advanced Jan 28, 1770, to the place of first lord of the treasury, which he held with that of chancellor of the exchequer during the whole of his eventful administration, which finally terminated in March 1782.

To detail his lordship's political conduct during these twelve years would be to give the voluminous history of the contest with America, and the war with France, Spain, and Holland, and the Northern confederacy, which arose from it. With every part of this series of difficulties, every step which led to them, and every measure by which they were to be opposed, his lordship was intimately connected, either as prime mover, or defender. It has often indeed been said, that in some of the worst parts of his administration, where his measures appeared most erroneous, and his obstinacy in defending them most unaccountable, he acted under a certain species of secret influence, or controul. Whether this was intended as a compliment to his understanding at the expence of his independence, or was one of those insinuations, very common during his administration, against the first personage of the state, has not yet been decided; and as the best informed seem to be of opinion that the private history of his administration, which on all occasions is different from that which appears on the surface, is not yet ripe for disclosure, we may be excused from entering on the discussion.

Some facts, however, may be added, which are admitted on all sides, and on which future information can throw very little new light. It may be added that lord North entered upon the war with America upon a principle

recognized not only by the most decided majorities in parliament, but by the voice of the nation. To this last there was no exception but in the proceedings of a party in the metropolis, whose dissatisfaction arose from other causes, and who embraced this favourable opportunity to mix something national with the petty concerns of John Wilkes. On the other hand, no minister had ever to contend with so many difficulties; a question of right, which many disputed; the disaffection of the colonies, which was applauded and encouraged within his hearing in the house of commons; an army which, even if it had appeared at once in the field of battle, had to encounter physical difficulties; but which was sent out with hesitation, and in such divisions that the portion to be assisted was generally defeated before that which was to assist had arrived; a navy likewise incapable of coping with the numerous European enemies that combined against Great Britain, and as yet in the infancy only of that glory to which we have seen it arrive. Added to these, lord North had to contend in parliament with an opposition more ample in talents and personal consequence than perhaps ever appeared at one time, and with the uninterrupted hostility of the corporation of London to all his measures, and to the court itself. For such a force of opposition lord North was not in all respects qualified. Even Burke, whose irritating language during the American war seemed beyond all endurance, could allow, that "lord North wanted something of the vigilance and spirit of command that the time required." Yet with all these discouragements, it was only the actual failure of the measures of subjugation that lessened his majorities, and turned the tide of popular sentiment. It was not conviction, but disappointment, which made the war obnoxious; and the "right of taxation," the "ingratitude of the colonies," "unconditional submission," and even the epithet "rebellion," applied to their resistance, never ceased to be urged until repeated failures prescribed a different language, and made thousands question the principle as well as the policy of the war, who at its commencement did not entertain a doubt on the subject. It was now that the ministry of lord North was charged with misconduct and incapacity; and such misconduct and incapacity being but too obvious in the blunders of those who had to execute his orders, it was not wonderful that the supporters of the war should gradually desert the ministerial

standard, and that ministers should sink under the accumulated weight of parliamentary and popular odium. After a few faint efforts, therefore, to which he seemed rather impelled than inclined, lord North gave in his resignation in March 1782. That he had lately acted under the influence to which we formerly alluded, seemed to be about this time more generally believed, for some of the last endeavours of the opposition to procure his dismissal, had the "influence of the crown" for their avowed object; and as they approached nearer the accomplishment of their wishes, their threats to bring this guilty minister to his trial became louder. When, however, he made way for his successors, they not only granted him full indemnity for the past, but at no great distance of time, associated with him in a new administration, a measure to which the public could never be reconciled. The coalition which placed lord North and Mr. Fox in the same cabinet was more repugnant to general feeling than any one, or perhaps the aggregate, of lord North's measures, when in the plenitude of his power. When the voice of the nation, and the spirit of its sovereign, had dismissed this administration, lord North returned no more to power, and took no very active part in politics, except on two occasions, when he maintained the consistency of his former political life, by opposing the repeal of the test act, and a scheme for the reform of parliament. In 1790 he succeeded his father in the earldom, but survived him only two years, during which he had the misfortune to lose his sight. He passed his last days in the calmness and endearments of domestic privacy, to which his cheerful and benign temper was peculiarly adapted. His lordship died August 5, 1792. He was at this time, ranger and warden of Bushy Park; chancellor of the university of Oxford; a knight of the garter; lord lieutenant and custos rotulorum of the county of Somerset; recorder of Gloucester and Taunton, one of the elder brethren of the Trinity-house; president of the Foundling-hospital and the Asylum, and governor of the Turkey company and Charter-house.

In March 1756, he married Anne, daughter and co-heir of George Speke, of White Lackington, in the county of Somerset, esq. by whom he had a numerous issue. He was succeeded in titles and estate by his eldest son, George Augustus, who dying without male issue in 1794, was succeeded by his brother Francis, present and fourth earl of Guilford.

Of the talents of lord North, much was said during his administration, and it is perhaps his highest praise, that against such a force of opposition, he could act so well upon the defensive. With many personal defects, he contrived to exhibit a species of eloquence which seemed easy and habitual, and always commanded attention. On subjects of finance, his abilities were generally acknowledged; he reasoned closely; and he replied with candour and temper, not unfrequently, however, availing himself of his wit. But as an orator, there were men of far more brilliant talents opposed to him; and as a statesman in general, he cannot be compared to his successor Pitt. He perhaps approaches the nearest to sir Robert Walpole, and like him seldom displayed the commanding energies of mind, but was content to follow the track of official duties, and to defend individual measures, arising out of temporary necessities, without professing any general system applicable to all occasions. But whatever were the errors or defects in lord North's public conduct, there lies no impeachment on his integrity. He neither enriched himself nor his family, nor was he ever accused of turning ministerial information or influence to the purposes of pecuniary emolument. To the last moment of his life, he reviewed his conduct and his principles with satisfaction, and professed his readiness to defend them against any inquiry that could be instituted. What such inquiry can produce, must be the subject of future discovery. All we know at present is, that the moment he resigned, his public accusers became silent.

The private character of lord North has ever been the subject of praise and admiration. Among all his political opponents, he never had a personal enemy. Although during his whole administration the subject of the bitterest calumny and malignity, he never retorted but in conversation. His uncommon sweetness of temper, the vivacity of his replies, his ready and playful wit, created a diversion in his favour, if we may use the phrase, amidst the fiercest of his political contests. His character in general, indeed, cannot be concluded in more comprehensive terms than those of Burke:—"He was a man of admirable parts; of general knowledge; of a versatile understanding, fitted for every sort of business; of infinite wit and pleasantry; of a delightful temper, and with a mind most disinterested."[1]

[1] Annual Register, passim.—Brydges's edition of Collins's Peerage, &c. &c.

NORTH (GEORGE), an English antiquary, was the son of George North, citizen of London, and was born in 1710. He received his education at St. Paul's school, whence, in 1725, he went to Bene't college in Cambridge, where he took his degrees of B. A. in 1728, and M. A. in 1744. In 1729 he was admitted into deacon's orders, and went to officiate as curate at Codicote, a small village near Welwyn, in Herts. In 1741 he published, without his name, "An Answer to a scandalous libel, entitled The Impertinence and Imposture of Modern Antiquaries displayed." This "scandalous libel," a quarto pamphlet, professed to be a "refutation of the rev. Mr. Wise's Letter to Dr. Mead, concerning the white horse, and other antiquities in Berkshire," and was written by the rev. Will. Asplin, vicar of Banbury, and had a preface added to it by William Bumstead of Upton, co. Warwick, esq. formerly the supercargo of the prince Frederic, East Indiaman. Mr. North's refutation and censure of the pert arrogance of Messrs. Asplin and Bumstead recommended him not only to the notice and esteem of the gentleman whose cause he had so generously espoused (to whom he was at that time a perfect stranger), but also of several dignified members of the Society of Antiquaries, into which he was elected early in 1742, and soon distinguished himself as a very useful member, and drew up in that year, a catalogue of the earl of Oxford's coins, for the public sale of them.

In 1743 he was presented to the vicarage of Codicote, and in 1744 was appointed chaplain to lord Cathcart. In the same year he took his degree of M. A. and drew up a catalogue of Mr. West's series of coins, intending a prefatory account of them, and a catalogue of Dr. Ducarel's English coins. With this last gentleman he continued his correspondence in 1748 and 1749, copious extracts from which are given in our authority. In the spring of 1750 he made a tour into the West; and on his return communicated very freely to Dr. Ducarel his ideas of the proceedings respecting a charter, then in agitation at the Society of Antiquaries, and of which he appears to have entertained very groundless fears. By one of his letters, in August 1750, it appears that he had not enjoyed three days of good health for more than a year; and was then labouring under several bodily complaints, and apprehensive of an epilepsy. He continued, however, as often as he was able, to indulge in literary pursuits, and extend his researches into every

matter of antiquity that engaged the attention of his contemporaries and correspondents. In 1751, the rev. Charles Clarke, of Baliol college, Oxford, published "Some Conjectures relative to a very antient Piece of Money lately found at Eltham in Kent, endeavouring to restore it to the place it merits in the Cimeliarch of English Coins, and to prove it a coin of Richard the first king of England of that name. To which are added, some Remarks on a dissertation (lately published*) on Oriuna the supposed wife of Carausius, and on the Roman coins there mentioned," 1751, 4to. To this Mr. North published an answer, entitled "Remarks on some Conjectures, &c. shewing the improbability of the notion therein advanced, that the arguments produced in support of it are inconclusive or irrelative to the point in question," 1752, 4to. In this answer, which was the first piece published by any of the society after their incorporation, Mr. North considered at large the standard and purity of our most ancient English coins, the state of the mints, and the beginning of *sterling*, from the public records; and added to it, "An Epistolary Dissertation (addressed to Mr. Vertue) on some supposed Saxon gold coins; read before the Society of Antiquaries, Dec. 19, 1751." No man could be better qualified for this task than Mr. North, who, by his intimacy with Mr. Holmes and Mr. Folkes (the latter of whom he mentions in the highest terms), became perfectly acquainted with the records and whole state and history of the English coinage. Mr. Charles Clarke, however, a member of the Society, announced a design of proving Mr. North wrong in his "Epistolary Dissertation;" but luckily for himself, discovered that his own premises would not support any such conclusion, and therefore his publication never appeared.

In 1752 Mr. North had made a considerable progress in "Remarks on the Money of Henry III." which had then engaged his attention for more than three years, and for which he had actually engraved two plates, and hoped to have it ready for publication in the ensuing winter; but nothing on the subject was found among his MSS. after his death. The plates, however, which were purchased at Dr. Lort's sale by Mr. Gough, who worked off a few impressions for his friends, are now in the possession of the

* By Dr. Kennedy, who asserted that Oriuna was that emperor's *guardian goddess*. See his article, vol. XIX.

rev. Rogers Ruding, F. S. A. vicar of Maldon in Surrey, from whom the public may soon expect a very elaborate work on English coinage. In 1752 Mr. North was involved in law suits with his parishioners, some of whom had not paid him for tithes or offerings for many years, and obliged him to take the harshest steps to obtain justice, which was the more hard upon him, as his living was a very small one. On this painful subject he had frequent occasion to consult with Dr. Ducarel, to whom he also this year addressed several letters relative to the proceedings of the Society of Antiquaries; and others respecting the tour which Dr. Ducarel made to Normandy, for the purpose of inspecting its antiquities. In this correspondence, much of which is inserted in Mr. Nichols's valuable work, the reader will find many curious remarks on subjects of architecture, and on scarce books and coins. To such matters his whole attention was devoted, except in one instance, in which he appears to have been under the influence of a more tender passion, and addressed some lines entitled "Welwyn Spaw," lamenting the cold disdain of some apparently real Celia. These are inserted in the Literary Magazine for 1755, p. 209; in which year also he drew up the catalogue of Dr. Mead's coins for public sale; and in the following year meditated some account of the Cromwell family.

Soon after this period he was afflicted with disease and melancholy, which seem to have interrupted his accustomed studies, as we hear no more of him until 1766, when he addressed to the earl of Morton, then president of the Royal Society, some valuable observations on the introduction of Arabic numerals into this kingdom. These were afterwards communicated to the Society of Antiquaries by Mr. Gough, and are printed in the Archæologia, vol. X. In 1769, when this society determined to publish their transactions, application was made to Mr. North for his materials towards compiling a history of its foundation. With this he complied, but the greater part of his collections for the purpose had been burnt, with his other papers, by himself, during a dangerous illness about four years before, "from a conviction," he says, "how ungenerously such things are commonly used after a person's death."

Mr. North died June 17, 1772, having just completed his sixty-fifth year, at his parsonage-house at Codicote,

where he had resided from the time of his taking orders, without any other preferment than this small vicarage, which did not produce him above 80*l.* a year, in addition to which he had a small patrimony. He was buried at the east end of the church-yard of the parish, in which he had lived in as much obscurity, as his ashes now rest. That such a man should have been neglected in the distribution of preferments, reflects no credit on the patrons of his time. He was learned, able, and industrious, beyond most of his contemporaries; and his correspondence gives a very favourable idea of his private character. He left his library and his collection of English coins to Dr. Askew and Dr. Lort, the latter of whom, on the death of Dr. Askew, got more of the books, which, on the sale of his library in 1791, fell into the hands of Mr. Gough. Among these was a MS account of Saxon and English coins by him, with drawings by Mr. Hodsol, now in possession of Mr. Ruding.[1]

NORTON (THOMAS), esq. an inhabitant, if not a native, of Sharpenhaule, or Sharpenhoe, in Bedfordshire, was a barrister at law, and a zealous Calvinist in the beginning of Elizabeth's reign, as appears by several tracts, printed together in 1569, 8vo. He was counsel to the Stationers' company, in whose books we find accounts of the fees paid to him set down, the last of which was between 1583 and 1584, within which period we imagine he died. He was contemporary with Sternhold and Hopkins, and assistant to them in their noted version of the Psalms, twenty-seven of which he turned into English metre, and in all the editions of them, the initials of his name are prefixed. He also translated into English, an epistle from Peter Martyr to Somerset the protector, in 1550; and under the same patronage, Calvin's Institutes. Being a close intimate and fellow-student with Thomas Sackville, esq. afterwards earl of Dorset, he is said to have joined with him in the composing one dramatic piece, of which Mr. Norton wrote the three first acts, entitled "Ferrex and Porrex;" afterwards reprinted, with considerable alterations, under the title of "Gorboduc;" but Mr. Warton seems to doubt his having any, or at least much share in this drama.[2]

NOSTRADAMUS, or NOTRE DAME (MICHEL), a physician and celebrated astrologer, was born Dec. 14,

[1] Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

[2] Warton's Hist. of Poetry.—Biog. Dram.—Ellis's Specimens, vol. II. p. 136.—Strype's Life of Parker, p. 364, 375.—Strype's Life of Whitgift, p. 28.

1503, at St. Remy, in the dioceese of Avignon. His father was a notary public, and his grandfather a physician, who instructed him in the elements of the mathematics. He afterwards completed his courses of humanity and philosophy at Avignon, and studied physic at Montpelier; but the plague raging in 1525, he became a travelling physician for five years, and undertook all such patients as were willing to put themselves under his care. After this he returned to Montpelier, and was created doctor of his faculty in 1529, and then revisited the places where he had practised physic before. At Agen, he contracted an acquaintance with Julius Cæsar Scaliger, which induced him to make some stay in that town, where he married; but upon the death of his wife, four years after, he went first to Marseilles, and then, in 1544, to Salon, where he married a second time.

In 1546, Aix being afflicted with the plague, he went thither, at the solicitation of the inhabitants, and was of so great service, by a powder of his own invention, that the town gave him a considerable pension for several years after the contagion ceased. He appears to have been equally successful in 1547, when the city of Lyons, being visited with the same distemper, had recourse to him; but upon his return to Salon, found that his popularity had decreased. This occasioned his having more leisure to apply to his studies; and now he began to think himself inspired, and miraculously illuminated with a prospect into futurity, notions which he had partially entertained for some time. When these pretended illuminations discovered to him any future event, he entered it in writing, in prose, but he afterwards thought the sentences would savour more of a prophetic spirit, if they were expressed in verse. This opinion determined him to throw them all into quatrains, and he afterwards ranged them into centuries. When this was done, he resolved to print them, with a dedication addressed to his son Cæsar, an infant only some months old, in the form of a letter, or preface. This first edition, which is included in seven centuries, was printed by Rigault at Lyons in 1568, 8vo. He prefixed his name in Latin, but gave to his son Cæsar the name as it is pronounced, Notradame. This work was reprinted twice in the same year, and while some considered him as an impostor, there were others, and among them persons of considerable rank and influence, who believed him to be really

endued with the supernatural gift of prophecy. However, Henry II. and queen Catharine of Medicis, his mother, very graciously received him at court; and, besides other marks of respect paid to him, he received a present of 200 crowns. He was sent afterwards to Blois, to visit his majesty's children there, and report what he should be able to discover concerning their destinies; and thence he returned to Salon loaded with honours and presents. Animated with this success, he augmented his work from 300 quatrains to the number of a complete milliade, and published it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, as is well known, at a tournament, the book of our prophet was immediately consulted; and this unfortunate event was found in the 35th quatrain of the first century, in these lines:

"Le lion jeune le vieux surmontera,
En champ bellique par singulier duel,
Dans cage d'or les yieux lui crêvera,
Deux classes une puis mourir, mort cruelle."

So remarkable a prediction not a little increased the credulity of the public, and he was honoured shortly after with a visit from Emanuel duke of Savoy, and the princess Margaret of France, his consort. Charles IX. coming to Salon, being eager to see him, Nostradamus complained of the little esteem his countrymen had for him, on which the monarch publicly declared, that he should hold the enemies of Nostradamus to be his enemies. In passing, not long after, through the city of Arles, he sent for Nostradamus, presented him with a purse of 200 crowns, together with a brevet, constituting him his physician in ordinary, with the same appointment as the rest. But our prophet enjoyed these honours only for the space of sixteen months, for he died July 2, 1566, at Salon. Besides his "Centuries," we have some other pieces of his composition*, and his prophetical works have been translated into English.

* These are, "A Treatise de fardemens & de senteurs," 1552. A book of singular receipts, "pour entretenir la santé du corps," 1556. A piece "des Confitures," 1557. "A French translation of the Latin of Galen's Paraphrase, exhorting Menedotus to study, especially to that of physic," 1557. Some years before his death, he published a small instruction for husbandmen, shewing the best seasons for their several labours, which he entitled "The Almanac of Nostradamus." Lastly, after his death, there came out "The eleventh and twelfth Centuries of his Quatrains," added to the

He left three sons and three daughters: JOHN, his second son, exercised with reputation the business of a proctor in the parliament of Provence: he wrote the "Lives of the ancient Provençal Poets, called Troubadours," which was printed at Lyons in 1575, 8vo. CÆSAR, the eldest son, was born at Salon in 1555, and died in 1629: he left a "Manuscript giving an Account of the most remarkable events in the History of Provence, from 1080 to 1494," in which he inserted the lives of the poets of that country. These memoirs falling into the hands of his nephew Cæsar Nostradamus, gentleman to the duke of Guise, he undertook to complete the work; and being encouraged by a present of 3000 livres from the estates of the country, he carried the account up to the Celtic Gauls: the impression was finished at Lyons, in 1614, and published under the title of "Chronique de l'Histoire de Provence." The next son of Michel is said to have imitated his father, and ventured to predict, that Pouzin, which was then besieged, would be destroyed by fire. In order to prove the truth of his prophecy, he was seen, during the tumult, setting fire to all parts of the town; which so much enraged M. De Saint Luke, that he rode over him with his horse, and killed him. But this story has been justly called in question.[1]

NOSTRE, or NOTRE (ANDREW LE), comptroller of the royal edifices of France, and an eminent planner of gardens, was born at Paris in 1613. We know little of him, except that he was brought up as a gardener under his father, until about 1653, when he was first employed by the superintendant Fouquet, to lay out the magnificent gardens of Vaux-le-Vicomte, celebrated by La Fontaine in his poems. In this work he was the creator of those porticoes, covered walks, grottoes, labyrinths, &c. which then were thought the greatest ornaments of gardens, and particularly gratified the taste of Louis XIV. who employed him in the decoration of his favourite residences at Versailles, Trianon, Fontainbleau, &c. Le Nostre went to Rome in 1678, and afterwards travelled through Italy; and it is said he found nothing in the most celebrated gardens equal to what he had himself executed. While at Rome,

former ten, which had been printed three [illegible] separate parts. It is only in these first editions, that our author's "Centuries" are found without alterations, additions, &c.

[1] Moreri.—Eloy, Dict. Hist. de Medicine.—Hutton's Dictionary.

pope Innocent XI. was desirous of seeing le Notre, and gave him a long audience, at the conclusion of which the latter exclaimed, "I have now seen the two greatest men in the world; your holiness, and the king, my master!" "There is a great difference between them," replied the pope; "the king is a great and victorious prince, and I am a poor priest, servant of the servants of God." Le Notre, delighted with this answer, and forgetting by whom it was made, clapped his hand on the pope's shoulder, saying, "My reverend father, you are in good health, and will bury all the sacred college;" and Le Notre, more and more charmed with the sovereign pontiff's kindness, and the particular esteem he expressed for the king, fell upon his neck, and embraced him. It was his custom thus to embrace all who praised Louis XIV.; and he embraced that prince himself every time he returned from the country. He was some time in England, and, probably on the invitation of Charles II. laid out St. James's and Greenwich parks. In 1675, when he was again in France, his long services were rewarded by letters of noblesse, and the cross of St. Michael. The king would have given him a coat of arms, but he replied that he had one already, "consisting of three snails surmounted by a cabbage." At the age of four-score he desired permission to retire, which the king granted him, on condition that he would sometimes come and see him. He died at Paris, in 1700, at the age of 87. He is said to have had a fine taste for the arts in general, especially for that of painting; and some pieces of his execution are mentioned as existing in the royal cabinet.[1]

NOUE (FRANCIS DE LA), surnamed Bras de Fer (Iron Arm), a celebrated warrior, was born in Bretany, in 1531, In his youth he served in Italy, and, returning to France, joined the Calvinists, and rendered them the most important services by his courage, prudence, and integrity. He took Orleans from the catholics, Sept. 28, 1567; commanded the rear at the battle of Jarnac in 1569, and made himself master of several strong places. His left arm being broken at the taking of Fontenay in Poitou, it was cut off at Rochelle, and he had an iron one made, which he used with great ease, and was from thence surnamed Bras de Fer. In 1578, La Noue engaged in the service of the Netherlands, gave them great assistance, and made count

[1] Moreri.—Chaufepie.

Egmont prisoner at the capture of Ninove; but was himself taken prisoner in 1580, and not exchanged for the count till 1585. La Noue continued to serve with great glory under king Henry IV. but was mortally wounded in the head, by a musket-ball, at the siege of Lambale in 1591, and died a few days after. He left "Discours Politiques," Geneva, 1587, 4to. His son, Odet de la Noue, who died between 1611 and 1620, was author of some "Poesies Chretiennes," Geneva, 1504, 8vo.[1]

NOURRY (NICHOLAS LE), a learned Benedictine of the congregation of St. Maur, was born at Dieppe in 1647, and devoted his early years to the study of ecclesiastical antiquities, in which he was allowed to have attained very great knowledge. His first literary employment was on an edition of the works of Cassiodorus, which he prepared for the press in conjunction with father Garet, contributing the life, prefaces, and tables. He was next engaged on the works of St. Ambrose, published in 1686—1691. His most important work was his "Apparatus ad Bibliothecam max. veterum Patrum," Paris, 1715, 2 vols. folio, intended as a supplement to Despont's "Bibl. Patrum," 27 vols. folio, but which is not always found with it. It contains a number of curious and learned dissertations on the lives, writings, and sentiments, of the fathers, with illustrations of many obscure passages. In 1710, Nourry published "Lucius Cæcilius de mortibus persecutorum," 8vo, which he contended was not the production of Lactantius (see LACTANTIUS); but although he has supplied many useful notes and comments on this work, he failed in making converts to this last opinion. Nourry died at Paris, March 24, 1724, aged seventy-seven.[2]

NOVARINI (LEWIS), a learned Italian monk, was born at Verona, in 1594. He entered among the Theatins when he was about eighteen years of age, and after passing his noviciate at Venice, took the vows in 1614. He afterwards studied philosophy and divinity, was ordained priest in 1621, and exercised the various functions of his office and order, applying at his leisure hours to study, and writing the many works enumerated by his biographers. The principal of these are, "Comment. in quatuor Evangel. et Acta Apostol." in 4 vols. folio; "Adagia Sanctorum Patrum," in 2 vols. folio; "Electra Sacra, in quibus quâ ex

[1] Moreri. [2] Niceron, vol. I. and X.—Dupin.—Moreri.

Latino, Græco, Hebraico, et Chaldaico fonte, quâ ex antiquis Hebræorum, Persarum, Græcorum, Romanorum, aliarumque Gentium ritibus, quædam divinæ Scripturæ loca noviter explicantur et illustrantur," in 3 vols. folio. He died at Verona Jan. 14, 1650, aged fifty-six.[1]

NOVAT, or NOVATUS, a priest of the church of Carthage, flourished in the third century, and was the author of a remarkable schism called after his name, or rather after the name of his associate Novatian, who, however, is also called Novatus by many ancient writers. He is represented by the orthodox as a person scandalous and infamous for perfidy, adulation, arrogance, and so sordidly covetous, that he even suffered his own father to perish with hunger, and spared not to pillage the goods of the church, the poor, and the orphans. It was in order to escape the punishment due to these crimes, and to support himself by raising disturbances, that he resolved to form a schism; and to that end entered into a cabal with Felicissimus, an African priest, who opposed St. Cyprian Novatus was summoned to appear before the prelate in the year 249; but the persecution, begun by Decius the following year, obliging that saint to retire for his own safety, Novatus was delivered from the danger of that process; and, not long after associating himself with Felicissimus, then a deacon, with him maintained the doctrine, that the lapsed ought to be received into the communion of the church without any form of penitence. In the year 251, he went to Rome, about the time of the election of pope Cornelius. There he met with Novatian, a priest, who had acquired a reputation for eloquence, and presently formed an alliance with him; and, although their sentiments with regard to the lapsed were diametrically opposite, they agreed to publish the most atrocious calumnies against the Roman clergy, which they coloured over so artfully, that many were deceived and joined their party. This done, they procured a congregation consisting of three obscure, simple, and ignorant bishops; and, plying them well with wine, prevailed upon them to elect Novatian bishop of Rome. After this irregular election, Novatian addressed letters to St. Cyprian of Carthage, to Fabius of Antioch, and to Dionysius of Alexandria; but St. Cyprian refused to open his letter, and excommunicated

[1] Niceron, vol. XL.

his deputies: he had likewise sent to Rome before, in order to procure the abolition of the schism. Fabius made himself pleasant at Novatian's expence; and Dionysius declared to him, that the best way of convincing the world, that his election was made against his consent, would be to quit the see, for the sake of peace. On the contrary, Novatian now maintained his principal doctrine, that such as had fallen into any sin after baptism ought not to be received into the church by penance; and he was joined in the same by Novatus, although he had originally maintained the contrary while in Africa. Novatian had been a Pagan philosopher before his conversion to Christianity, and it does not appear that he and his party separated from the church, on any grounds of doctrine, but of discipline, and it is certain, from some writings of Novatian still extant, that he was sound in the doctrine of the Trinity. He lived to the time of Valerian, when he suffered martyrdom. He composed treatises upon the "Paschal Festival, or Easter," of the "Sabbath," of "Circumcision," of the "Supreme Pontiff," of "Prayer," of the "Jewish Meats," and of "the Trinity." It is highly probable, that the treatise upon the "Trinity," and the book upon the "Jewish Meats," inserted into the works of Tertullian, were written by Novatian, and they are well written. There is an edition of his works by Whiston, 1709; one by Welchman; and a third, of 1728, with notes, by Jackson. With respect to the followers of Novatian, at the first separation, they only refused communion with those who had fallen into idolatry: afterwards they went farther, and excluded, for ever, from their communion, all such as had committed crimes for which penance was required; and at last they took away from the church the power of the keys, of binding and loosing offenders, and rebaptised those who had been baptised by the church. This sect subsisted a long time both in the east and west; but chiefly became considerable in the east, where they had bishops, both in the great sees and the small ones, parish-churches, and a great number of followers. There were also Novatians in Africa in the time of St. Leo, and in the east some remains continued till the eighth century.[1]

NOVIOMAGUS. See GELDENHAUR.

NOWELL (ALEXANDER), an eminent English divine, and the last surviving father of the English Reformation,

[1] Dupin.—Mosheim.—Milner.—Lardner, &c.

descended from an ancient family of Norman origin, was the son of John Nowell, esq. of Read, in the parish of Whalley, and county of Lancaster. This gentleman, who was twice married, had, by his first wife, Dowsabel, daughter of Robert Hesketh, esq. of Rufford, in Lancashire, an only son, Roger Nowell, whose issue male, in a direct line, enjoyed the family estates for more than two centuries. By his second wife, Elizabeth, daughter of Mr. Kay of Rachdale, he had four sons, Alexander, the subject of this article, Laurence, Robert, and Nicholas; and several daughters. Alexander was born in 1507 or 1508, at Readhall, anciently Rivehead or Riverhead, a mansion on the Calder, a tributary branch of the Ribble. A view of this his birth-place, as it stood in 1750, is given in Mr. archdeacon Churton's "Life of Alexander Nowell," a work which has furnished the substance of this sketch.

He was educated at Middleton, about six miles from Manchester; but who was his preceptor there we have not learnt. That his elementary progress was rapid, we may reasonably presume, as he was deemed ripe for the university, where, however, early entrances were then more frequent, at the age of thirteen. Respecting this number a singular coincidence is mentioned, whether it were the result of choice, or of accident. He became a member of Brasen-nose college at the age of thirteen: he resided there thirteen years; and he afterwards bestowed on the society thirteen scholarships. He is said to have been chamber-fellow with Fox, the martyrologist, and had perhaps the same tutor, Mr. John Hawarden, or Harding, who was afterwards principal of the college. We are assured that he was a public reader of logic in the university, and taught the famous book of Rodolphus Agricola, when he was in the twentieth year of his age. He was then (and there seem to be examples of the same delay at that time), only an undergraduate, and was not admitted B. A. until May 29, 1536, when he was of ten or twelve years standing. He was elected fellow of the college shortly afterwards, and proceeded M. A. June 10, 1540.

He had directed his intent to the church ever since he was sixteen years old; but it is not known when or by whom he was admitted into holy orders. When he left the university he came to London, and obtained the office of second master of Westminster-school, on the new foundation, appointed in 1543. While he filled this important

post, he is said to have been diligent in teaching his pupils pure language and true religion: using for the former purpose Terence, and for the latter St. Luke's Gospel and the Acts of the Apostles, in the original Greek. He appears to have been licensed as a preacher in 1550, but where he exercised his talent we are not particularly informed: except that he preached, during this reign, "in some of the notablest places and auditories of the realm." The first production of his pen that we have met with was some lines in honour of the memory of Bucer, who died at Cambridge in 1551, which shew that he was of congenial sentiments on the subject of religion with that celebrated reformer; and the same year he held an interesting conference with Redmayne, master of Trinity college, Cambridge, then on his death-bed, respecting the principal articles which separated the English from the Romish church. In that year also he succeeded Redmayne as one of the prebendaries of Westminster.

In the first parliament of queen Mary, in 1553, Nowell was returned one of the burgesses for Loo, in Cornwall; but a committee being appointed to inquire into the validity of the return, they reported that "Alexander Nowell being a prebendary of Westminster, and thereby having a voice in the convocation-house, cannot be a member of this house," and a new writ was directed to be issued accordingly. Nowell quietly submitted to this decision, although it was not correct as to the law; for none below the dignity of dean or archdeacon were bound to personal appearance in the convocation; but these were not times for men desirous of retaining peace and a good conscience, to insist rigidly on their right, against the prevailing party; and he soon afterwards found it necessary to join his countrymen who were exiles in Germany, from the persecuting spirit of popery. Of this event we are only told, that Bonner, having intended him as one of his victims, he was assisted in his escape by Francis Bowyer, at that time a merchant, and afterwards sheriff of London. In 1554, we find him at Strasburgh, with Jewell, Poinet, Grindal, Sandys, and other men of future eminence in the Reformed Church. In the unfortunate disputes which afterwards took place among these exiles, respecting church discipline, Nowell took a moderate part, sometimes, for the sake of peace, conceding to the presbyterian party; but at last, with equal wisdom and firmness, pressing unity

in essentials, and submission in smaller matters to authority duly appointed and legally exercised.

On the accession of queen Elizabeth, Nowell returned to England, and was soon fixed upon, with Parker, Bill, Whitehead, Pilkington, Sandys, &c. to be promoted to the chief preferments then vacant. His first employment seems to have been that of one of the commissioners for visiting the various dioceses, in order to introduce such regulations as might establish the Reformation. One of these commissions, in which Nowell's name appears, was dated July 22, 1559. In December of that year, he was appointed chaplain to Grindal, and preached the sermon on the consecration of that divine to the bishopric of London. Preferments now began to flow in upon him. On Jan. 1, 1559-60, Grindal collated him to the archdeaconry of Middlesex; in February, archbishop Parker gave him the rectory of Saltwood, with the annexed chapel of Hythe, in Kent, and a prebend of Canterbury. Saltwood he resigned within the year, as he did a prebend of St. Peter's Westminster, then erected into a collegiate church; but was promoted to the deanery of St. Paul's in November 1560, and about the same time was collated to the prebend of Wildland or Willand in the same church.

He now became a frequent preacher at St. Paul's cross, and on one occasion, a passage of his sermon was much talked of, and grossly misrepresented by the papists, as savouring of an uncharitable and persecuting spirit. He had little difficulty, however, in repelling this charge, which at least shews that his words were considered as of no small importance, and were carefully watched. One of his sermons at St. Paul's cross was preached the Sunday following a very melancholy event, the burning of St. Paul's cathedral by lightning, June 4, 1561. Such was his reputation now, that in September of this year, when archbishop Parker visited Eton college, and ejected the provost, Richard Bruerne, for nonconformity, he recommended to secretary Cecil the choice of several persons fit to supply the place, with this remark, "that if the queen would have a married minister, none comparable to Mr. Nowell." The bishop of London also seconded this recommendation; but the queen's prejudice against the married clergy inclined her to give the place to Mr. Day, afterwards bishop of Winchester, who was a bachelor, and in all respects worthy of the promotion.

In the course of the ensuing year, 1562, Nowell was frequently in the pulpit on public occasions, before large auditories; but his labours in one respect commenced a little inauspiciously. On the new-year's day, before the festival of the circumcision, he preached at St. Paul's, whither the queen resorted. Here, says Strype, a remarkable passage happened, as it is recorded in a great man's memorials (sir H. Sidney), who lived in those times. The dean having met with several fine engravings, representing the stories and passions of the saints and martyrs, had placed them against the epistles and gospels of their respective festivals, in a Common Prayer-book; which he caused to be richly bound, and laid on the cushion for the queen's use, in the place where she commonly sat; intending it for a new-year's gift to her majesty, and thinking to have pleased her fancy therewith. But it had a quite contrary effect. For she considered how this varied from her late injunctions and proclamations against the superstitious use of images in churches, and for the taking away all such reliques of popery. When she came to her place, and had opened the book, and saw the pictures, she frowned and blushed; and then shutting the book (of which several took notice) she called for the verger, and bade him bring her the old book, wherein she was formerly wont to read. After sermon, whereas she used to get immediately on horseback, or into her chariot, she went straight to the vestry, and applying herself to the dean, thus she spoke to him: "Mr. Dean, how came it to pass, that a new service-book was placed on my cushion?" To which the dean answered, "May it please your majesty, I caused it to be placed there." Then said the queen, "Wherefore did you so?" "To present your majesty with a new year's gift." "You could never present me with a worse." "Why so, madam?" "You know I have an aversion to idolatry, to images, and pictures of this kind." "Wherein is the idolatry, may it please your majesty?" "In the cuts resembling angels and saints; nay, grosser absurdities, pictures resembling the blessed Trinity." "I meant no harm; nor did I think it would offend your majesty, when I intended it for a new-year's gift." "You must needs be ignorant then. Have you forgot our proclamation against images, pictures, and Romish reliques, in the churches? Was it not read in your deanery?" "It was read. But be your majesty assured I meant no harm when

I caused the cuts to be bound with the service-book." "You must needs be very ignorant to do this after our prohibition of them." "It being my ignorance, your majesty may the better pardon me." "I am sorry for it; yet glad to hear it was your ignorance rather than your opinion." "Be your majesty assured it was my ignorance." "If so, Mr. dean, God grant you his spirit, and more wisdom for the future." "Amen, I pray God." "I pray, Mr. Dean, how came you by these pictures? who engraved them?" "I know not who engraved them; I bought them." "From whom bought you them?" "From a German." "It is well it was from a stranger. Had it been any of our subjects, we should have questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the churches of our realm for the future." "There shall not*." Strype adds to this curious dialogue, that it caused all the clergy in and about London, and the churchwardens of each parish, to search their churches and chapels; and to wash out of the walls all paintings that seemed to be Romish and idolatrous; in lieu whereof, suitable texts of Holy Scripture were written.

Towards the close of 1562, his patron Grindall, bishop of London, collated him to the valuable rectory of Great Hadham, in Hertfordshire, where the ample tithe-barn which he built still remains. Nowell was one of those eminent men mentioned by Isaac Walton, who were fond of angling; and to enable him more commodiously to indulge in this amusement, Dr. Sandys, the succeeding bishop of London, conferred on him a grant of the custody of the river, within the manor of Hadham, with leave to take fish, and to cut down timber, to make pits and dams, free of all expence whatsoever. When the memorable convocation, in which the Articles of Religion were revised and subscribed, met in 1563, Nowell was chosen prolocutor of the lower house. Among other more important matters, rites and ceremonies were warmly agitated in this house. On this occasion, Nowell, with about thirty others, chiefly such as had been exiles during queen Mary's reign, pro-

* Nowell offended the queen on another occasion, while preaching, by expressing some dislike of the sign of the cross, according to some, but, as his biographer thinks, by some allusion to the crucifix which remained for some time in the queen's chapel. On this occasion her majesty quite confounded the poor dean, by calling aloud to him from her closet window, commanding him "to retire from that ungodly digression, and to return to his text."
Churton's Life of Nowell, p. 110.

posed that some other long garment should be used instead of the surplice, or that the minister should, in time of divine service, use the surplice only; that the sign of the cross should be omitted in baptism, and that kneeling at the holy communion should be left to the discretion of the ordinary; that saints' days should be abrogated, and organs removed. But the majority would allow of no alterations in the liturgy or rules of Edward the Sixth's service-book (knowing the wisdom, deliberation, and piety, with which it had been framed) as it was already received and enforced by the authority of parliament, in the first year of the queen. During the plague, the ravages of which this year were very extensive, he was appointed to draw up a homily suitable to the occasion, and a form of prayer for general use, both of which were set forth by the queen's special commandment, July 10, 1563.

Nowell, who continued to be a very frequent, and one of the most approved of the public preachers at Paul's Cross, introduced in one of his sermons, Harding's answer to Jewell, reading some passages of it, and confuting them. This was no uncommon practice in those days, during the activity of the popish party, and before matters of controversy could be usefully committed to the press. In the same year he noticed, in another of his sermons, Dorman's answer to Jewell, and appears from this time to have employed his leisure in preparing a more formal answer to that heap of misrepresentations. It was in 1560 that Jewell made his famous challenge to the papists, that none of the peculiar and discriminating dogmas of popery could be proved, either by warrant of scripture, or by authority of the fathers or councils, during six hundred years from the birth of Christ. Attempts were made to answer this challenge by Rastell, and Harding, (see their articles) and now Mr. Dorman published what he called "A Proof of certain articles in Religion, denied by Mr. Jewell." Against this, Nowell published, "A Reproof of a book, entitled 'A Proof,' &c." 1565, 4to, reprinted, with some additions, in little more than a month. In the same year appeared Dorman's "Disproof of Nowell's Reproof," followed in 1566 by Nowell's "Continuation of his Reproof," and in 1567, by his "Confutation as well of Mr. Dorman's last book, intituled 'a Disproof,' &c." as also of Dr. Sanders's causes of Transubstantiation," &c. In this controversy Nowell's learning and deep knowledge of eccle-

siastical history were not more conspicuous than the candour with which he treated his adversaries. He appears to have had the aid of the bishop of London and other high characters of the time in the publication of these works, which appeared to his learned contemporaries to be of such importance to the cause of the reformation and the character of the reformed church, as to merit their utmost care, even in the minutiæ of typographical correction. This circumstance, says his biographer, shows "how solicitous the persons to whom, under God, we in great measure owe the final reformation of our church, were *ut veritas ipsa limaretur in disputatione*, that genuine truth might be fully known, and accurately expressed."

Nowell's preaching as well as writing, appears to have greatly assisted the reformation. In 1568 we find him among his friends in Lancashire; where, by his continual preaching in divers parts of the country, he brought many to conformity; and obtained singular commendation and praise, even of those who had been great enemies to his religion. So Downham, bishop of Chester, who this year visited his whole diocese, and therefore had the better opportunity of informing himself, reported the matter to secretary Cecil; desiring him to be a means to the queen, and to her honourable council, to give the dean thanks for his great pains, taken among his countrymen.

The principal remaining monument of Nowell's fame is his celebrated "Catechism," of the history of which and of catechisms in general, his biographer has given a very interesting detail. The precise time when he wrote it has not been discovered; nor whether, as is not improbable, he first devised it (or some such summary) for the use of his pupils in Westminster-school. It is, however, certain that it was composed, and in readiness for publication, before the convocation sat in 1562, for, among the minutes of matters to be moved in that synod, we find two memorable papers, both of them noted by the archbishop of Canterbury's hand (Parker), and one of them drawn up by one of his secretaries, in both of which there is express mention of Nowell's catechism. For the proceedings of the convocation on the subject, we must refer to his excellent biographer. The work was not published until June 1570, 4to. This is what is called his "Larger Catechism," and in the preface it is announced that he intended to publish it, reduced into a shorter compass, as

soon as possible. The abridgment accordingly came out the same year, and both in Latin. They were soon after, for the sake of more extensive usefulness, translated into English, by Thomas Norton, of whom we have lately taken notice, and into Greek by the Dean's nephew, Whitaker, but the Greek translation of the larger, which was first printed (along with the Latin) did not appear until 1573, and that of the smaller in 1575. His biographer gives some account of a third Catechism, attributed to Nowell, but its history seems involved in some obscurity. There seems reason to think that this was, in whole or in part, what is now called "The Church Catechism." Nowell's other catechisms were in such request as to go through a great many impressions, and long continued to be used in schools, and the use of them appears to have been frequently enjoined by the founders of schools, and mentioned expressly in the statutes drawn up for such seminaries. What public authority and private influence could do, was not wanting to recommend these catechisms as the foundation of religious knowledge. In fact, the church catechism, the homilies, and Nowell's catechisms, appear to have long been the standard books, which were quoted as authorities for all that the church of England believed and taught; and Nowell's were within these few years reprinted in the "Enchiridion Theologicum," by Dr. Randolph, late bishop of London, and by Dr. Cleaver, late bishop of St. Asaph.

In 1572 he completed the endowment at one and the same time, of a free-school at Middleton in Lancashire, and of thirteen scholarships in Brazen-nose college; and as these benefactions were both of them established by royal patent (her majesty also of her free bounty encouraging and assisting him), he chose that the school should be called queen Elizabeth's school, and the scholars queen Elizabeth's scholars. This benefaction to the college was peculiarly seasonable, as in consequence of a severe plague at Oxford, in the preceding year, and for want of exhibitions to assist them in their studies, some of the scholars were compelled to go about requesting alms, having licence so to do, as an act of parliament required, under the common seal of the university. Nowell was at all times a zealous patron of learning, and was much looked up to in that character, as appears not only by his being frequently consulted on schemes for the promotion of liberal

education, but also by the numerous dedications of learned books to him. Books that had a tendency to inculcate the principles of the reformation were also frequently published under the protection of his name, as one acknowledged "to be a learned and faithful preacher of God's word, and an earnest furtherer of all godliness." In 1580 the queen granted him a licence of non-residence for three months and fourteen days, that he might visit his scholars of Brasen-nose, and the school at Middleton, her majesty "having long, by sure proof, known his experience and skill in business, as well as earnest desire and constant solicitude for the training up of youth in learning and virtue." It was indeed his great success as a preacher, and his eminence as an opponent of popery, that procured him the honour of having his works proscribed in the "Index librorum prohibitorum;" and his name, together with that of Fox, Fleetwood the recorder, and others, inserted at Rome in a "bede-roll," or list of persons, that were to be dispatched, and the particular mode of their death, as by burning or hanging, pointed out. Campion, the great emissary from Rome, being apprehended, Nowell, and May dean of Windsor, held, in August 1581, a conference with him in the Tower, of which an account was afterwards published under the title of "A True Report of the disputation or rather private conference had in the Tower of London, with Ed. Campion Jesuite, &c." Lond. 1583, 4to.

In 1588 Nowell quitted the prebend (Willand) he had so long held in St. Paul's for another, that of Tottenham in the same church, and upon this occasion resigned his living of Hadham. In the following year the queen gave him the next presentation to a canonry of Windsor, "in consideration of his constant preaching of the word of God, during the space of almost forty years;" and because he had lately resigned the rectory of Hadham and prebend of Willand, as being, through age and imbecility of body, not equal to the duties of them; nor likely, on account of his extreme age and infirm health, long to enjoy either his present or any future preferment. He lived, however, to succeed to a canonry of Windsor in 1594. In 1595, on the death of Mr. Harris, the fourth principal of Brasen-nose college, Nowell was chosen to succeed him. This election of a man now on the verge of ninety was perhaps intended or accepted rather as a compliment, than with a

view to the performance of much actual service, and accordingly he resigned it in a few months.

Dean Nowell died Feb. 13, 1601-2, in the ninety-fifth year of his age, almost forty years after he had begun to reckon himself an old man. "But notwithstanding his very great age and frequent sicknesses, such was the original strength of his constitution, and such the blessing of providence on a life of piety, peace, and temperance, that neither his memory nor any of his faculties were impaired; and to the last, it is said, he was able to read the smallest print without the help of glasses." He was interred in St. Mary's chapel, at the back of the high altar in St. Paul's, in the same grave where, thirty-three years before, he had buried his beloved brother Robert Nowell. He was twice married, but had no issue by either of his wives.

For the minutiæ of his character, the reader will find ample gratification in the elaborate life lately published by Mr. Archdeacon Churton. It concerns a long period of our ecclesiastical history, and in every history indeed mention is made of Nowell's eminent services in promoting and establishing the reformed religion. Endowed, says Mr. Churton, with excellent parts, he was soon distinguished by the progress he made in the schools of Oxford; where he devoted thirteen years, the flower of his life and the best time for improvement, to the cultivation of classical elegance and useful knowledge. His capacity for teaching, tried first in the shade of the university, became more conspicuous when he was placed at the head of the first seminary in the metropolis; and at the same time his talents as a preacher were witnessed and approved by some of the principal auditories of the realm. Attainments such as these, and a life that adorned them, rendered him a fit object for Bonner's hatred; but Providence rescued him from the fangs of the tyger, in the very act of springing upon his prey. Retirement, suffering, and study, in the company of Jewell, Grindal, and Sandys, stimulated by the conversation and example of Peter Martyr, and other famed divines of Germany, returned him to his native land, with recruited vigour and increasing lustre, when the days of tyranny were overpast. Elizabeth, and her sage counsellor Burghley, placed him at once in an eminent situation among those of secondary rank in the church, and accumulated other preferments upon him; and would probably have advanced him to the episcopal bench, had not

his real modesty, together with the consciousness of approaching old age, been known to have created in him a fixt determination not to be raised to a station of greater dignity: which, however, all things considered, could scarcely, in his case, have been a sphere of greater usefulness. Near to his friend and patron, the excellently pious and prudent archbishop Parker, and not distant from the court, he was an able coadjutor to each and to all, in bringing forward and perfecting, what they all had at heart, the restoration of true and pure religion.[1]

NOWELL (LAURENCE), younger brother to the preceding, and dean of Lichfield, was entered of Brasen-nose college, Oxford, in 1536, the same year in which his elder brother in the same college became B. A. After a little while, Wood says, he went to Cambridge, was admitted to the degree of B. A. in that university, and reincorporated at Oxford in July 1542, where he proceeded M. A. March 18, 1544. In 1546 he was appointed master of the grammar-school at Sutton Colfield, in Warwickshire; but was not yet, as Wood makes him, in sacred orders; for he was not ordained a deacon till 1550. He was not suffered to continue long in quiet possession of the school; for articles of complaint were exhibited against him by the corporation, as patrons of the school, in the court of chancery, upon a pretence of neglect of duty; though the real ground of offence appears to have been his zeal for the reformation; and therefore, on appeal to the king in council, he justified his character and conduct so well, that letters were issued to the warden and fellows of the King's town of Sutton, not to remove him from his place of schoolmaster, nor to give him any farther molestation or disturbance.

During the troubles in Mary's days he was concealed for some time in the house of sir John Perrot, at Carewcastle in Pembrokeshire; but before the queen died, he went to his brother Alexander and the exiles in Germany. On his return he was made archdeacon of Derby and dean of Lichfield, in April 1559; had the prebend of Ferring in the cathedral of Chichester in August 1563, and of Ampleford in York in 1566, and the rectory of Haughton and Drayton Basset, in the county of Stafford. He died in or about the month of October, 1576.

[1] Life, &c. as above by Mr. Archdeacon Churton, Oxford, 1809, 8vo.

He was, as Wood justly observes, "a most diligent searcher into venerable antiquity." He had also this peculiar merit, that he revived and encouraged the neglected study of the Saxon language, so essential to the accurate knowledge of our legal antiquities, as well as to the elucidation of ecclesiastical and civil history. In these studies, while he resided, as is said, in the chambers of his brother Robert Nowell (the queen's attorney-general of the court of wards), he had the celebrated William Lambarde for his pupil, who availed himself of his notes and assistance in composing his learned work on the ancient laws of England. He wrote a Saxon vocabulary or dictionary, still extant in manuscript, which he gave to his pupil Lambarde, from whom it passed to Somner, the learned antiquary of Canterbury, who made use of it in compiling his Saxon dictionary. It then came into the hands of Mr. Selden, and is now, with other books of that great man, printed and manuscript, reposited in the Bodleian library at Oxford. Mr. Thoresby, the historian of Leeds, had a quarto MS. entitled "Polychronicon," a miscellaneous collection, as it seems, containing perambulations of forests and other matters, in the hand-writing of Lawrence Nowell, 1565. There are also "Collectanea" by him, relating chiefly to ecclesiastical affairs, in the Cotton library. He appears to have been in learning, piety, and meekness of spirit, the worthy brother of the dean of St. Paul's.[1]

NOY (WILLIAM), attorney-general in the reign of Charles I. the son of William Noy, of St. Burian, in Cornwall, gent. was born in 1577. In 1593 he was entered of Exeter-college, where he continued three years in close application to his studies. Thence he was removed to Lincoln's-inn, to study the common law, in the knowledge of which he became very eminent. He was chosen to represent the borough of Helston in his own country, towards the end of James's reign, in two parliaments; in both of which he shewed himself a professed enemy to the king's prerogative. In 1625 he was elected a burgess for St. Ives, in which parliament, and another following, he continued in the same sentiments, until he was made attorney-general in 1631, which produced a total change in his views, and he became not only a supporter of the prerogative where it ought to be supported, but carried his

[1] Life of Nowell, by Archdeacon Churton.

notions of this power so far as to advise the measure of ship-money, a tax levied without consent of parliament. He was unquestionably a man of great abilities, but flattered so much upon that account, that Clarendon says he thought "he could not give a clearer testimony that his knowledge in the law was greater than all other men's, than by making that law, which all other men believed not to be so. So he moulded, framed, and pursued the odious and crying project of soap; and with his own hand drew, and prepared the writ for ship-money; both which will be the lasting monuments of his fame. In a word," adds this excellent historian, "he was an unanswerable instance, how necessary a good education and knowledge of men is to make a wise man, at least a man fit for business." Noy, however, did not live to see the full effect of his measures. In 1634 his health was much impaired by the fatigue arising from his professional duties, and he retired to Tunbridge Wells, where he died in August, and was buried at New Brentford. His will, which is dated June 3, about a month or six weeks before his death, contains the following singular clause: "All the rest of my estate I leave to my son Edward (who is executor to this my will), to be squandered as he shall think fit: I leave it him for that purpose, and I hope no better from him." Steele, in the Tatler, No. 9, observes that this "generous disdain, and reflection upon how little he deserved from so excellent a father, reformed the young man, and made Edward from an arrant rake become a fine gentleman." No such effect however followed; and within two years he was killed in a duel.

The king is said to have been much affected with attorney-general Noy's death, and Laud paid him this compliment in his "Diary:" "I have lost a near friend of him, and the Church the greatest she had of his condition, since she needed any such." But the commons in general rejoiced; and the vintners, says Wood, or rather Howell, drank carouses, in hopes to dress meat again, and sell tobacco, beer, &c. which by a sullen *capricio* Noy restrained them from. The players too, for whom he had done no kindness, introduced him on the stage, and made him the subject of ridicule, in a comedy entitled, "A Projector lately dead, &c." He was allowed, however, to have been a very profound lawyer *. This character of him appears

* Lloyd informs that it was Noy who decided the curious case of the three graziers. "Three graziers at a fair had left their money with their hostess

justifiable from the writings he left behind, and from the following books afterwards published, mostly during the common-wealth, when their merit only could have recommended them. 1. "A Treatise of the principal Grounds and Maxims of the Laws of England," 1641, 4to, afterwards 8vo, and 12mo. 2. "Perfect Conveyancer; or, several select and choice Precedents," 1655, 4to. "Reports of Cases in the time of Queen Elizabeth, K. James, and K. Charles the First; containing the most excellent Exceptions for all manner of Declarations, Pleadings, and Demurs, exactly examined and laid down," 1656, fol. and reprinted in 1669. 4. "Complete Lawyer; or, a Treatise concerning Tenures and Estates in Lands of Inheritance for Life, and other Hereditaments and Chattels real and personal," &c. 1661, 8vo. 5. "Arguments of Law and Speeches."

He also left behind him several choice collections that he had made from the records in the Tower of London, reduced into two large paper books of his own hand-writing: one contained collections concerning the king's maintaining his naval power according to the practice of his ancestors; and the other about the privileges and jurisdiction of ecclesiastical courts. [1]

NUCK (ANTHONY), a distinguished Dutch physician and anatomist, but a German by birth, was greatly distinguished by his anatomical labours, both at the Hague and at Leyden, in the latter part of the seventeenth century. He filled the office of professor of anatomy and surgery in the university of Leyden, and was also president of the college of surgeons. He pursued his dissections with great ardour, cultivating both human and comparative anatomy at every opportunity. In these pursuits, within eight years he dissected above sixty human bodies, be-

while they went to market; one of them calls for the money and runs away; the other two come upon the woman, and sue her for delivering that which she had received from the three, before the three came and demanded it. The cause went against the woman, and judgment was ready to be pronounced; when Mr. Noy being a stranger, wisheth her to give him a fee, because he could not else plead; and then moves in arrest of judgment, that he was retained by the defendant, and that the case was this: the defendant had received the money of the three together, and confesseth was not to deliver it until the same three demanded it; and therefore the money is ready: let the three men come, and it shall be paid; a motion which altered the whole proceedings."

[1] Ath. Ox. I. 594.—Clarendon's Hist.—Lloyd's State Worthies.—Fuller's Worthies.—Howell's Letters, Book I. Sect. VI. Letter XVII.

sides those of the animal creation, and made many discoveries by means of injections, but at that time this art had not attained its full perfection, quicksilver being the only substance used. He died about 1692. The following is a catalogue of his publications: "De Vasis aquosis Oculi," Leid., 1685; "De Ductu salivali novo, Salivâ, ductibus aquosis et humore aqueo oculorum," ibid. 1686. Some subsequent editions of this work were entitled "Sialographia, et ductuum aquosorum Anatome nova;" "Adenographia curiosa, et Uteri fœminei Anatome nova, cum Epistola ad Amicum de Inventis novis," ibid. 1692, &c. "Operationes et Experimenta Chirurgica," ibid. 1692, and frequently reprinted. The three last mentioned works were published together in 3 vols. 12mo, at Lyons, in 1722. There are some MSS. under his name in the British Museum, in Ayscough's Catalogue, but they do not appear to be originals.[1]

NUGENT (Robert-Craggs, Earl), a nobleman of poetical celebrity, was a descendant from the Nugents of Carlanstown, in the county of Westmeath, and was a younger son of Michael Nugent, by Mary, daughter of Robert lord Trimleston. He was chosen M. P. for St. Mawes, in Cornwall, in 1741; appointed comptroller of the household of Frederick, prince of Wales, in 1747; a lord of the treasury in 1754; one of the vice-treasurers of Ireland in 1759; and a lord of trade in 1766. In 1767 he was created baron Nugent and viscount Clare, and in 1776 earl Nugent, with remainder to his son-in-law, the late marquis of Buckingham. His lordship was thrice married; his second wife was Anne, sister and heiress to secretary Craggs, the friend of Pope and Addison, by whom he acquired a large fortune. She was at the time of her marriage to him, in 1736, in her second widowhood, having been first the wife of —— Newsham, esq. of Chadshunt, in Warwickshire, and secondly of John Knight, esq. of Bellowes, or Belhouse, or Gosfield-hall, in Essex. Much of Pope's correspondence with this lady is inserted in the supplementary volume of the last edition of that poet's works. Earl Nugent died Oct. 13, 1788.

Earl Nugent cultivated literature not unsuccessfully, had agreeable talents for poetry, but never rose to great eminence as a politician. Yet he was a steady friend to

[1] Moreri.—Eloy Dict. Hist. de Medecine.

his country (Ireland), and always a powerful pleader for her interests. This he evinced rather whimsically on one occasion in 1775, by addressing "Verses to the Queen, with a New Year's Gift of Irish Manufacture," a 4to poem, accompanied by a present of Irish grogram. The wits of the time asserted that her majesty was graciously pleased to thank the noble author for *both* his pieces of *stuff*. Lord Orford says that Earl Nugent "was one of those men of parts whose dawn was the brightest moment of a long life; and who, though possessed of different talents, employed them in depreciating his own fame, and destroying all opinion of his judgment, except in the point of raising himself to honours. He was first known by the noble ode on his own conversion from popery; yet, strong as was the energy and reasoning in it, his arguments operated but temporary conviction on himself, for he died a member of the church he had exposed so severely." So much was this ode admired that, as he was known to associate with the wits of Pope's circle, and those who adorned the court of Frederick prince of Wales, he was supposed to have been assisted by some of them; but for this there seems no reasonable ground. Many of his poetical productions are good, and he was certainly known to be capable of the best of them, while he could at the same time descend to the worst, inconscious of their inferiority. A volume of his poems was published anonymously by Dodsley, and entitled "Odes and Epistles," Lond. 1739, 8vo, 2d. edit. This contains the ode above mentioned on his religion, which is addressed to William Pulteney, esq. There are also other pieces by him in Dodsley's collection, and the "New Foundling Hospital for Wit." His "Verses to the Queen," and his "Faith, a poem," were the only ones published separately, the latter in 1774, and the former in 1775. The latter was a strange attempt to overturn the Epicurean doctrine by that of the Trinity, and was certainly one of those productions by which, as lord Orford observes, he depreciated his own fame.[1]

NUGENT (THOMAS), a miscellaneous writer and translator of the last century, was a native of Ireland, who merits some notice, although we have not been able to recover many particulars of his history. He appears to

[1] Walpole's Royal and Noble Authors in his Works.—Park's edition of ditto.—Swift's Works, vol. XVIII.—Bowles's Pope's Works, vol. X.

have resided the greater part of his life in London, and employed his pen on various works for the booksellers, principally translations. In 1765 he received the degree of LL. D. from the university of Aberdeen. He died at his apartments in Gray's Inn, April 27, 1772, with the character of a man of learning, industry, and contented temper. The first of his translations which we have met with, was that of Burlamaqui's "Principles of Politic Law," 1752, 8vo. This was followed by the abbé de Condillac's "Essay on the origin of Human Knowledge," 1756, 8vo. Macquer's "Chronological abridgment of the Roman History," 1759, 8vo; and Henault's "Chronological abridgment of the History of France," 1762, 2 vols. 8vo. In 1766 he travelled on the continent for the purpose of collecting materials for his "History of Vandalia," which he completed in 3 vols. 4to, in 1776. This tour also occasioned his publishing "Travels through Germany," &c. 2 vols. 8vo. We find him afterwards appearing as compiler or translator of a "History of France;" "New Observations on Italy;" "The present state of Europe;" the "Life of Benvenuto Cellini;" Grossley's "Tour to London;" a French Dictionary, &c. &c. His translations were generally admired for elegance and accuracy; his principal failure was in the translation of Rousseau's "Emilius," but it seems doubtful whether he translated this, or only permitted his name to be used.

This gentleman has often been confounded with Christopher Nugent, M. D. and F. R. S. who died Nov. 12, 1775, and whose daughter became the wife of the celebrated Edmund Burke. Sir John Hawkins says he was an ingenious, sensible, and learned man, of easy conversation, and elegant manners. Dr. Johnson had a high opinion of him, and always spoke of him in terms of great respect. We know of only one publication from his pen, which appeared in 1753, an "Essay on the Hydrophobia."[1]

NUNEZ, or NUNNEZ (FERDINAND), one of the restorers of literature in Spain, flourished in the sixteenth century, and was born at Valladolid, in Latin *Pincium*, whence he was sometimes called PINCIANUS. His father, of the illustrious family of Guzman, was superintendant of the finances, or treasurer to Ferdinand the catholic. As entitled by birth, he received, when of proper age, the

[1] Gent. Mag.—Month. Rev. Index.—Hawkins's Life of Johnson.

honour of knighthood of St. Jago; but his earliest taste being decidedly for literature, he put himself under a regular course of instruction for that purpose, and having a particular desire to become acquainted with the Greek language, then little known in Spain, after some elementary instruction in grammar under Antonio Lebrixa, he went to Bologna, and applied with the greatest ardour to Greek and Latin under Jovian of Peloponesus, and Philip Beroaldus. Having learned what these celebrated masters were able to teach, he determined to improve himself by every means, and laid out large sums in the purchase of Greek books and MSS. with which he returned to Spain, and devoted the whole of his time and attention to the studies he had begun with so much success. He appears to have been first employed by cardinal Ximenes on his celebrated Polyglot, and executed the greater part of the Latin version. He then succeeded Demetrius Luca of Crete, as Greek professor in the university of Alcala, then founded by the cardinal; but some disputes which occurred in this university obliged him to seek a situation of more tranquillity. This he found at Salamanca, the most famous university of Spain, where he was appointed Greek professor, and also taught rhetoric, and lectured on Pliny's natural history. Here he formed many distinguished scholars, acquired the esteem of the learned men of his time, and was for many years the great patron and teacher of classical studies. He assisted likewise in the correction and revision of some of the ancient authors. He died about the age of eighty, in 1553, according to Antonio, or 1552, according to Thuanus and others, bequeathing his valuable library to the university of Salamanca, and his other property to the poor. His private character appears to have been estimable; he kept a plain but hospitable table, at which he loved to see his friends and scholars, whom he delighted and edified by his conversation. Among his works are, 1. "Annotationes in Senecæ Philosophi Opera," Venice, 1536, which Lipsius calls a model of just criticism. 2. "Observationes in Pomponium Melam," Salamanca, 1543, 8vo. 3. "Observationes in loca obscura et depravata Hist. Nat. C. Plinii, cum retractationibus quorundam locorum Geographiæ Pomponii Melæ, locisque aliis non paucis in diversis utriusque linguæ authoribus castigatis et expositis," Antwerp, 1547, fol. Antonio thinks there was a previous edition at Salamanca in 1544, as there

certainly was a subsequent one at Francfort in 1596, fol. but Saxius calls the Antwerp edition an octavo. 3. "Glosa sobre las obras de Juan de Mena," Saville, 1528, fol. and Toledo, 1547, fol. This is a commentary in the Spanish language on the works of John de Mena, a poet of Cordova. 4. A collection of Spanish proverbs, begun in his old age, and published under the title "Refranes, o Proverbios en Romance," Salamanca, fol. 1555. Of this edition there is a copy in the British Museum with MS notes. It was reprinted at Madrid in 1619, 4to.[1]

NUNEZ, PERO. See NONNIUS.

NUTT (JOSEPH), a very ingenious man, was the son of Robert and Sarah Nutt, and born at Hinckley in September 1700. He was educated at the free grammar-school in that town, where he made a very considerable progress in learning; and at a proper age, was put apprentice to Mr. John Parr of Hinckley, an eminent apothecary; in which station, by his diligence and industry, he gained great confidence and respect from his master and the whole family. After this, he attended the hospitals in London; and on his return to Hinckley, carried on for many years a considerable business with reputation and success. Some time about the middle of life he was chosen one of the surveyors of the highways for the parish, when he adopted a new method for improving the same, by turning over the roads the water that came from the town; which being considerably enriched by washing the streets and public sinks, what he could spare from the roads, or rather after it had done the business there, he conveyed upon the lands of those who approved of his proceedings. The consequence was, the land was greatly enriched. The effect of the water upon the road, in that part below the town that is now the Coventry turnpike-road, was, that it served like a boulting-mill; the muddy foul parts upon the land being carried off, and the sandy, gravelly, and stony parts, remaining by their own gravity, were left firm; for the road was sometimes wet, and sometimes dry, as he let it out of a reservoir for that purpose at pleasure. By this method it became good for saddle and pack-horses; the last of which were much used upon the roads at that time, the pit-coal from the Warwickshire mines being brought by them in considerable quantities. It was also much better for the

[1] Antonio Bibl. Hisp.—Chaufepie.—Saxii Onomast.

draft horses; though when much used by these, especially in the coal business, the wheels of these carriages being at that time very narrow, and generally laying on great loads, were apt to disturb and cut the roads; for the materials used were commonly sand dug by the road side, which was done at a moderate expence. If upon this more gravelly or stony materials had been applied, there is no doubt, though the expence would have been greater, the road would have been much better. This, being a new way of proceeding, met with a difference of reception in the parish; and some enemies were ready on every occasion to insult and ridicule their surveyor. He spent much of his time in the valuation of land, and many persons entertained a good opinion of his abilities in this branch, particularly sir Dudley Ryder, when attorney-general, the ancestor of the present lord Harrowby.

Mr. Nutt lived in terms of great friendship with the ingenious author of the Fleece, (rev. John Dyer, LL. B.) in which he thus takes occasion to celebrate his useful talents:

> "Various as æther in the pastoral care:
> Through slow experience, by a patient breast,
> The whole long lesson gradual is attain'd;
> By precept after precept, oft receiv'd
> With deep attention; such as *Nuceus* sings
> To the full vale near Soar's * enamour'd brook,
> While all is silence: sweet *Hincklean* swain!
> Whom rude obscurity severely clasps:
> The muse, howe'er, will deck thy simple cell
> With purple violets and primrose flowers,
> Well-pleas'd thy faithful lessons to repay."

He testified in his last will, his desire of doing good to his native town where he lived, by giving (upon condition that a new school should be built within 40 years after his decease) five oak-trees then standing the best in the hedge-row, except one which he willed and directed should not be felled, or cut down, or lopped within 100 years. He died in 1775. Since then this tree has not been lopped; and is now standing (1812).[1]

NUVOLONE, is the name of a family of painters, of whom PANFILO, the father, a Cremonese, was the favourite scholar of Trotti, and for some time the imitator of his

* *Soar*, a river in Leicestershire.

[1] Mr. Nichols's History of Leicestershire; communicated to this work by John Ward, esq. of Hinckley, 1812.

style, but afterwards relinquished it for one more solid, though less alluring. Placentia and Milan possess his best works. He flourished about 1608. His eldest son, Charles Francis, was born in 1608, at Milan, and left the principles of G. C. Procaccino for the graces of Guido with a success that still insures him the name of the Lombard Guido. More choice than copious in composition, he forms his figures with grace and delicacy, and sweetly animates their countenances; hence his Madonnas always occupy a distinguished place in galleries. He died in 1651. His younger brother, Joseph, who was born in 1619, with more fire and fancy, delighted in numerous composition, and sacrificed choice and delicacy to energy and effect. He painted much more than his brother, not only in Lombardy, but through the Venetian state and in various churches of Brescia. The large picture of a dead man resuscitated by S. Dominic, at Cremona, for expression and magnificence of arrangement, may be considered as one of his most powerful productions—totally exempt from those symptoms of decay which disfigure or debilitate many of his later works; for he lived to a great age, and continued to paint till death surprised him in 1703.[1]

NUZZI (MARIO), commonly known by the name of Mario da' Fiori, a flower-painter, was born in 1603, at Penna, in the kingdom of Naples. He was educated under his uncle Tomaso Salini, and being an exact observer of nature, he employed himself in copying the finest flowers, by which a dealer made an extraordinary profit in selling them again. Mario, informed of this circumstance, and also learning that his performances sold still higher at Rome, resolved to visit that capital. Here he quickly rose to a high degree of reputation, and applied himself most diligently to attain perfection in his branch of the art. His representations of nature were equally exact and elegant; he chose his subjects with taste, handled his pencil with wonderful lightness, and coloured with singular beauty; but, according to Fuseli, "the charm which Mario spread over his flowers was not a permanent one: the impurity of the vehicle soon absorbed the freshness and the bloom of his glazings, and left a squalid surface." Hence his pictures did not long maintain the extraordinary prices at which they were purchased. He was elected a member of St. Luke, and died in 1673, at the age of seventy.[2]

[1] Pilkington, by Fuseli. [2] Ibid.—D'Argenville, vol. II.

NYE (PHILIP), an English nonconformist, was a native of Sussex, descended of a genteel family there, and born about 1596. After a proper foundation at the grammar-school, he was sent to Oxford, and entered a commoner of Brazen-nose college in 1615; whence he removed in a little time to Magdalen-hall, for the sake of a puritanical tutor to whom he was greatly attached. He took the degrees in arts in 1619 and 1622; about which time he entered into holy orders, and was, some time in 1620, admitted to officiate, it does not appear in what capacity, in St. Michael's church, Cornhill, London. Here having disclosed some of those opinions which were hostile to the constitution of the Church of England, he became obnoxious to the censures of the episcopal court; to avoid which, he went, with others of his persuasion, to Holland, in 1633. He continued for the most part at Arnheim in Guelderland, till 1640; when, his party gaining the ascendancy, and he fancying that his services would not only be useful but safe, he returned home, and was soon after made minister of Kimbolton, in Huntingdonshire, by Edward earl of Manchester.

In 1643, he was appointed one of the assembly of divines, became a great champion of the Presbyterians, and a zealous assertor of the solemn league and covenant; and was sent, with Stephen Marshall, whose daughter he had married, the same year, to procure the assistance of the Scotch, and join with them in their favourite covenant: and when, after his return, both houses of parliament took the covenant in St. Margaret's church, Westminster, he was the person who read it from the pulpit, and preached a sermon in defence of it, shewing its warrant from scripture, and was rewarded for his good service with the rectory of Acton near London. He was also one of the committee who drew up the preface to the "Directory," which was ordered to be substituted for the Book of Common Prayer; but, when the majority of the assembly of divines determined on establishing the Presbyterian form of church-government, he dissented from them; and, closing with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made use of his advice. In December 1647, he was sent by them, with Stephen Marshall, to the king, at Carisbrook-castle, in the Isle of Wight, in attendance upon the commissioners then appointed to carry the four dethroning

votes *, as they are now called; for which service they were rewarded with no less than 500*l.* a-piece. About the same time also Nye was employed by the same masters to get subscriptions from the apprentices in London, &c. against a personal treaty with the king, while the citizens of that metropolis were petitioning for one. In April of the next year, he was employed, as well as Marshall and Joseph Caryl, by the Independents, to invite the secluded members to sit in the house again; but without success. In 1653, he was appointed one of the triers for the approbation of public preachers; in which office he not only procured his son to be clerk, but, with the assistance of his father-in-law, obtained for himself the living of St. Bartholomew, Exchange, worth 400*l.* a-year. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clark, Richard Vines, Obadiah Sedgwick, Joseph Caryl, &c. as an assistant to the commissioners appointed by parliament to eject such as were then called scandalous and ignorant ministers and school-masters in the city of London. After Charles the Second's restoration, in 1660, he was ejected from the living of St. Bartholomew, Exchange; and it was even debated by the healing parliament, for several hours together, whether he, John Goodwin, and Hugh Peters, should be excepted for life: but the result was, that if Philip Nye, clerk, should, after the 1st of September, in the same year 1660, accept, or exercise, any office, ecclesiastical, civil, or military, he should, to all intents and purposes in law, stand as if he had been totally excepted for life.

He died in the parish of St. Michael, Cornhill, London, in Sept. 27, 1672, and was buried in the upper vault of the said church. Wood represents him to have been a dangerous and seditious person, a politic pulpit-driver of independency, an insatiable esurient after riches, and what not, to raise a family, and to heap up wealth; and his friends, while they give him the praise of considerable learning and abilities, allow that he engaged more in politics than became his profession. Calamy says but little in favour of his character. His works were, 1. "A Letter from Scotland, to his Brethren in England, concerning his

* These were, 1. To acknowledge the war raised against him to be just. 2. To abolish episcopacy. 3. To settle the power of the militia in persons nominated by the two houses. 4. To sacrifice all those that had adhered to him.

success of affairs there," 1643. Stephen Marshall's name is also subscribed to it. 2. "Exhortation to the taking of the Solemn League and Covenant, &c." 1643. 3. "The excellency and lawfulness of the Solemn League and Covenant," 1660, 2nd edit. 4. "Apologetical Narration, submitted to the honourable Houses of Parliament," 1643. To this there came out an answer, entitled "An Anatomy of Independency," 1644. 5. "An Epistolary Discourse about Toleration," 1644. 6. "The Keys of the Kingdom of Heaven and Power thereof," &c. 1664. 7. "Mr. Anthony Sadler examined," &c. by our author's son, assisted by his father, 1654. 8. "The Principles of Faith presented by Thomas Goodwin, Philip Nye, &c. to the Committee of Parliament for Religion," &c. 1654. 9. "Beams of former Light," &c. 1660. 10. "Case of great and present Use," 1677. 11. "The Lawfulness of the Oath of Supremacy and Power of the King in Ecclesiastical Affairs, with queen Elizabeth's admonition," &c. 1683. It was then reprinted, and, being printed again in 1687, was dedicated by Henry Nye, our author's son, to James II. 12. "Vindication of Dissenters," &c. printed with the preceding, in 1683. 13. "Some account of the Nature, Constitution, and Power, of Ecclesiastical Courts," printed also with the former, in 1683, and other tracts.[1]

NYSSENUS, GREGORY. See GREGORY.

[1] Ath. Ox. vol. II.—Calamy.—Wilson's Hist. of Dissenting Churches.

O.

OATES (TITUS), a very singular character, who flourished in the seventeenth century, was born about 1619. He was the son of Samuel Oates*, a popular preacher among the baptists, and a fierce bigot. His son was educated at Merchant Taylors' school, from whence he removed to Cambridge. When he left the university, he obtained orders in the church of England, though in his youth he had been a member of a baptist church in Virginia-street, Ratcliffe Highway, and even officiated some time as assistant to his father; he afterwards officiated as a curate in Kent and Sussex. In 1677, after residing some time in the duke of Norfolk's family, he became a convert to the church of Rome, and entered himself a member of the society of Jesuits, with a view, as he professed, to betray them. Accordingly, he appeared as the chief informer in what was called the popish plot, or a plot, as he pretended to prove, that was promoted for the destruction of the protestant religion in England, by pope Innocent XI.; cardinal Howard; John Paul de Oliva, general of the Jesuits at Rome; De Corduba, provincial of the Jesuits in New Castille; by the Jesuits and seminary priests in England; the lords Petre, Powis, Bellasis, Arundel of Wardour, Stafford, and other persons of quality, several of whom were tried and executed, chiefly on this man's evidence; while public opinion was for a time very strongly in his favour. For this service he received a pension of 1200*l.* per annum, was lodged in Whitehall, and protected by the guards; but scarcely had king James ascended the

* There was another Samuel Oates or Otes, of Norfolk, who was of Corpus Christi college, Cambridge, and rector of Marsham and South Keppes, in his native county. He died in the early part of the seventeenth century, leaving "An Explanation of the General Epistle of St. Jude," which was published by his son Samuel, in 1633, fol.; but it does not appear that he was related to Oates the baptist.

throne, when he took ample revenge of the sufferings which his information had occasioned to the monarch's friends: he was thrown into prison, and tried for perjury with respect to what he had asserted as to that plot. Being convicted, he was sentenced to stand in the pillory five times a year during his life, to be whipt from Aldgate to Newgate, and from thence to Tyburn; which sentence, says Neal, was exercised with a severity unknown to the English nation. "The impudence of the man," says the historian Hume, "supported itself under the conviction; and his courage under the punishment. He made solemn appeals to heaven, and protestations of the veracity of his testimony. Though the whipping was so cruel that it was evidently the intention of the court to put him to death by that punishment, yet he was enabled by the care of his friends to recover, and he lived to king William's reign, when a pension of 400*l.* a year was settled upon him. A considerable number of persons adhered to him in his distresses, and regarded him as a martyr to the protestant cause." He was unquestionably a very infamous character, and those who regard the pretended popish plot as a mere fiction, say that he contrived it out of revenge to the Jesuits, who had expelled him from their body. After having left the whole body of dissenters for thirty years, he applied to be admitted again into the communion of the baptists, having first returned to the church of England, and continued a member of it sixteen years. In 1698, or 1699, he was restored to his place among the baptists, from whence he was excluded in a few months as a disorderly person and a hypocrite: he died in 1705. He is described by Granger as a man "of cunning, mere effrontery, and the most consummate falsehood." And Hume describes him as "the most infamous of mankind; that in early life he had been chaplain to colonel Pride; was afterwards chaplain on board the fleet, whence he had been ignominiously dismissed on complaint of some unnatural practices; that he then became a convert to the Catholics; but that he afterwards boasted that his conversion was a mere pretence, in order to get into their secrets and to betray them." It is certain that his character appears to have been always such as ought to have made his evidence be received with great caution; yet the success of his discoveries, and the credit given to him by the nation, by the parliament, by the courts of law, &c. and the favour

to which he was restored after the revolution, are circumstances which require to be carefully weighed before we can pronounce the *whole* of his evidence a fiction, and *all* whom he accused innocent.[1]

OBERLIN (JEREMIAH JAMES), an eminent classical scholar, editor, and antiquary, the son of a schoolmaster of Strasburgh, was born in that city Aug. 7, 1735. He entered the university in 1750, and applied with great assiduity to the usual studies, but his particular attention was directed to the lectures of the celebrated Schœpflin, who was so well pleased with his ardour for instruction, that he permitted him the use of his excellent library, and his cabinet of antiquities; and there he imbibed that taste for investigating the monuments of ancient times, which became the ruling passion of his life. In 1757 he afforded the first indication of this, by sustaining a thesis on the ancient rites in burial, "Dissertatio philologica de veterum ritu condiendi mortuos." During three subsequent years he studied theology, but apparently rather as a philologer than a divine; and when Dr. Kennicott was endeavouring to procure the variations of the Hebrew text of the Old Testament from all Europe, Oberlin collated for him four manuscripts in the library of the university of Strasburgh, of which he afterwards, in his "Miscellanea Literaria Argentoratensia," published a description with specimens. In 1755 he became assistant to his father in the school which he taught at Strasburgh, and afterwards succeeded him in that situation, but his ambition was a professorship in the university, which, however, notwithstanding his growing reputation, he did not obtain for many years.

In the mean time, in 1763, he was appointed librarian to the university, a post highly agreeable to him on account of the advantages it afforded him in his literary pursuits, although it augmented his labours. In the same year permission was granted him of opening a public course of lectures on Latin style, and at length, in 1770, he was nominated adjunct to M. Lorantz, in the chair of Latin eloquence. In this station he not only continued the lecture just mentioned, but opened courses on antiquities, ancient geography, diplomatics, &c. which were attended by considerable audiences. For the use of his pupils he published some valuable *primæ lineæ* of these sciences, which were

[1] Hume's Hist.—Collier and Echard.—Wilson's Hist. of Merchant Taylors' School.—Crosby's Hist. of the Baptists.—Burnet's Own Times.

adopted, for their great utility, in other universities. Among these we may notice his "Rituum Romanorum tabulæ," "Orbis antiqui, monumentis suis illustrati, primæ lineæ;" "Artis diplomaticæ primæ lineæ;" "Literarum omnis ævi fata," &c.

Among the dissertations which the duties of his professorship required, were four curious ones, containing a historical view of the attempts made in all ages to unite seas and rivers by means of canals. These were published collectively in 1775, under the title of "Jungendorum marium fluminumque omnis ævi molimina." Another of his printed dissertations, printed in 1773, had for its subject "De Latinæ linguæ medii ævi mira barbarie." Others appeared in the "Miscellanea Argentoratensia," which he conducted from 1770 to 1773, particularly a treatise on the value of money among the ancient Romans, in which he entered into a rigorous examination of Eisenschmid's calculations of the coins, weights, and measures of antiquity. During a visit to his brother in the mountains of Lorrain, he amused himself with studying the patois of the natives, and in an "Essai sur le Patois Lorrain," &c. 1775, 12mo, showed its derivation from the language of the ancient Romans, and its relation to the other patois, and to the old French.

In 1778 he obtained a release from the labours of his father's school, by being appointed professor extraordinary in the university, with a salary which indemnified him for the loss of his other place; and in March 1782, he succeeded to the chair of logic and metaphysics, which office he retained as long as the old university existed. To his publications he added between these years, an edition of "Vibius Sequester de fluminibus, fontibus," &c. 1778, 8vo; an edition of Ovid's "Tristia;" "Glossarium Germanicum medii ævi, potissimum dialecti Suevicæ," 1781—1784, 2 vols. fol. from the papers of professor Sherz, with illustrations and several dissertations on subjects of German antiquity; and a splendid and correct edition of Horace, 1788, 4to. In 1780 he first printed his Strasburgh almanack, and an almanack of the department of the Lower Rhine. Soon after the French republicans had begun their disorganizing work, Oberlin suffered in the calamities inflicted upon his native city, which he bore with resignation. In his latter days, life passed in more tranquillity, and during some visits he made to Paris, he was received as his great merit

deserved. He died at Strasburgh, Oct. 10, 1806, in his seventy-second year.

He was a man of great simplicity of character, cheerful, benevolent, and virtuous. His whole life was a course of unintermitted occupation, which he rendered easy to himself by an exact order in the minutest concerns, and the regular distribution of time and business. He was never opulent, but by a prudent œconomy was enabled to live in a decent competence. Literary honours were justly bestowed on him. He was a corresponding member of the French academy of inscriptions and belles lettres, and of the academies of Rouen and Cortona, the Societies of Antiquaries of London and Cassel, and of the National Institute, &c.

To the works already mentioned, we may add his excellent editions of "Tacitus" and "Cæsar's Commentaries," and his "Annals of the Life of John Guttemberg, the inventor of printing," in which he endeavoured to obviate all the objections that had been brought against Schœpflin's assertion that Guttemberg was the first who employed moveable types.[1]

OBRECHT (ULRIC), a learned German, was descended from a family, which came originally from Schlestadt, and had been raised to nobility in the person of his great-grandfather* by the emperor Rodolphus II. in 1604. Ulric was born, July 23, 1646, at Strasburg, where he had the first part of his education, and then proceeded to study the sciences at Montbelliard and Altorf. He inherited both the inclination and taste of his ancestors, who were all distinguished by the posts they held, either in the university, or in the senate of Strasburg. The study of the Latin, Greek, and Hebrew tongues was almost the first amusement of his infancy; and he learned, with equal facility, French, Spanish, and Italian. At fifteen, he was so good a rhetorician, that he composed and pronounced a Latin speech in public, with universal applause. The method prescribed by his preceptors was, to suffer him to read only the ancient authors, and to derive the principles

* It is perhaps Thomas Obrecht, whose instrument of creation as count Palatine may be seen in Selden's "Titles of Honour;" where there is a curious extract of the forms and ceremonies used by him on the creation of John Crusius, poet-laureat, at Strasburgh. Here, also, our count was a professor of law in 1616.

[1] From his Life by Winckler in the Athenæum, vol. II.—Dict. Hist.—Saxii Onomast. vol. VIII.

of eloquence from the purest sources, Demosthenes, Cicero, Quintilian, Longinus, &c. He also pursued the same plan, in his course of philosophy; Plato, Aristotle, and Pythagoras, being principally recommended to him. His general knowledge at length settled in jurisprudence and history: in both which he excelled, and filled the chairs of both in the university with great distinction, being admired, not more for the great extent of his knowledge, than for his perspicuity in communicating it. He gave an account of all ages as if he had lived in them; and of all laws as if he had been the maker of them. With all this, he spoke of such subjects as he knew best, like a man who sought rather to be informed than to decide. As soon as he had taken his licentiate's degree, he resolved to travel for farther improvement. In this view, he went first to Vienna in Austria, with Mr. Kellerman, the Muscovite ambassador, and visited the libraries and learned men wherever he came. He commenced author at nineteen, when he published a kind of "Commentary upon Scipio's Dream," and "A Dissertation upon the Principles of Civil and Political Prudence."

At his return from Italy, he married at Strasburg the daughter of Boecler, the famous professor of eloquence and history, whom he succeeded afterwards in that station; and he also collected the most finished pieces of his father-in-law. Among others, he published "Animadversiones in Dissertationem de ratione status in imperio," &c. a concise piece of criticism upon a book, which had made a great noise in Germany, under the fictitious name of Hyppolitus of Pierre; where the author had represented the power of the house of Austria as dangerous, and even fatal, to the liberties of the empire. This family, therefore, acknowledged their obligations to Obrecht, for vindicating them from so injurious a suspicion; and omitted nothing which might engage him in their interest.

In the mean time, his growing reputation increased the number of his scholars from all parts of Germany, to whom he read lectures in law and history. This employment left him few spare moments to his own studies; and he never thought of offering anything to the public but from necessity, or in compliance with the intreaties of his friends. Having made great proficiency in the study of medals, there was presented to him a very curious one of Domitian, upon the reverse of which appeared a goddess, which he

conjectured to be the figure of Isis; and on this occasion he published his "Conjectures," in 1675, with the title of "Epistola de Nummo Domitiani Isiaco." After this, he turned his thoughts to the "Augustan History," and collected and arranged all its writers in a new edition, accompanied with important notes: accordingly, the piece appeared in print, under the title of "Prodromus rerum Alsaticarum," in 1680. It was, indeed, only an introduction to a larger work which he was meditating upon Alsace, in order to discover the origin, limits, rights, customs, wars, revolutions, &c. of that country; but the multiplicity of his employments obliged him to lay this aside. He printed, however, some detached treatises, as that upon the right of bearing the standard of the empire, "De Vexillo Imperii;" to which honour the republic of Strasburg claimed an equal share with the dukes of Wirtemberg, who were in possession of it. He published also another piece, concerning the treaties which the states and princes of the empire make in their own names, "De Imperii Germanici ejusque Statuum fœderibus:" and, lastly, one more upon the rights of war, and the guarantees of peace, "De jure belli, et sponsoribus pacis."

Hitherto Obrecht had professed the Protestant religion; but the king of France having made himself master of Strasburg, he was induced, by the persuasions of the Jesuits, who were established at Strasburg by Lewis XIV. to abjure his religion in 1648, at Paris. Upon his return to Strasburg, he resumed his profession in the law; and it was about this time that he wrote the notes which we see in some editions of Grotius, "De jure belli ac pacis." In 1685, the king of France nominated him to preside, in his majesty's name, in the senate of Strasburg, with the title of prætor-royal, in imitation of the old Romans; and from that time Obrecht applied himself entirely to public affairs. The judges of Strasburg, according to the principles of the reformed religion, were empowered to dissolve marriages in case of adultery, and to enable the injured party to marry again. In opposition to this custom, Obrecht translated, into the German tongue, St. Austin's book of adulterous marriages; and obtained from the king a prohibition, upon pain of death, either to tolerate or solemnize the marriage, for the future, of any persons that were separated or divorced for adultery. This edict was made in 1687; and, in 1688, Obrecht translated into High

Dutch the treatise of Father Dez Primier, rector of the Jesuits at Strasburg, entitled "The Re-union of the Protestants of the Church of Strasburg to the Catholic Church."

Although, by the rights of his prætorship, every thing done in the senate must necessarily pass through his hands, yet he was so expeditious, and so good a manager of time, that there was some left for his studies, which served to him as a relaxation from public business. During these intervals he published an edition of "Dictys Cretensis," with notes, in 1691. He afterwards intended to give a more correct edition of "Quintilian," by the help of an excellent manuscript which he had recovered. He finished it, and had prepared the notes for the press, which were afterwards added to Burmann's valuable edition of 1720, 2 vols. 4to. In 1698, Obrecht was deputed to the court of France, to manage the interests of the city of Strasburg, and the king appointed him in 1700 his commissary and envoy to Francfort, upon affairs relating to the succession of the duchess of Orleans. Here also he undertook a most arduous task, respecting the eventual succession of the duke of Anjou to the crown of Spain; and made it his business to collect all the pieces that had been written, either by civilians or historians, upon the subject of establishing or regulating the rights of succession to that vast monarchy: all with a design to prove that the pretensions of the house of Austria were not well founded. The title of his work was "Excerptorum historicorum et juridicorum de natura successionis in Monarchiam Hispaniæ, mense Dec. 1700," in 4to. Our author likewise drew up the plan of a particular treatise upon the succession to the duchy of Milan: the impression of which waited only for the publication of the emperor's manifesto. His last publication was "A Translation of the life of Pythagoras," from the Greek of Jamblichus. The multiplicity of these labours at length impaired his health, and after he had passed sentence upon the rights of the duchess of Orleans, he ordered himself to be conveyed to Strasburgh, where he died Aug. 6, 1701.

Among his other publications, not hitherto mentioned, were, "Dissertatio de abdicatione Caroli V. imperatoris;" "De electione Imperatoris Romana Germanici;" "De unitate reipublicæ in sacro Romano imperio;" "De Clenodiis S. Rom. Imperii;" "De legibus agrariis Pop. Ro-

marii;" "De veræ philosophiæ origine;" "De philosophia Celtica;" "De extraordinariis populi Romani imperiis;" "De ratione belli;" "Sacra Termini;" "De censu Augusti;" "De legione fulminatrice M. Antonini Phil. Imperatoris." All these were published together in 1676, 4to. To these we may add his edition of Grotius "De Jure Belli," fol. 1696, &c. He left a son, who, at the time of his father's death, was twenty-six years of age, and succeeded him in the post of prætor-royal of Strasburg, by the appointment of the French king.[1]

OBSEQUENS (JULIUS), a Latin author, who flourished, as is conjectured, a little before the time of the emperor Honorius, about the year 395, wrote a book "De Prodigiis," whence he is thought to be a Pagan. This work, which was only a list of such prodigies as are inserted in Livy, ends about the year of Rome 743, where Livy ends his "Decads;" whose words Obsequens often borrows, as well as his credulity. We have only a part of the work, published by Aldus Manutius in 1508, of which there are several editions. Conrad Lycosthenes made some additions to it, which were published with the text at Basil, in 1552: he marked his additions with asterisms; but the whole was published the following year, without any distinctions, by John de Tournes. From that time the book of Obsequens, and the supplement, appeared as done by the same hand; till Sheffer, in 1679, published an edition, in which he printed what was compiled by Obsequens in the Roman letter, and the supplement of Lycosthenes in Italic. The best editions are that by Hearne in 1703, and that of Leyden, 1720, 8vo.[2]

OCCAM, or OCKHAM (WILLIAM OF), so called from the village of Ockham in Surrey, where he was born, was, according to Wood, a fellow of Merton college, Oxford, in the thirteenth century, and was a renowned teacher of the scholastic doctrines at that university. He had the offer of the archdeaconry of Stow in the diocese of Lincoln in January 1300, but refused it. In 1302 he was collated by bishop D'Alderby to the prebend of Bedford major in that church; and having thought proper to accept the archdeaconry on a second offer, was collated to it May 15, 1305, but seems to have vacated it about the latter end of 1319. He was a pupil of Duns Scotus, and was

[1] Chaufepie.—Niceron, XXXIV. [2] Fabric. Bibl. Lat.—Saxii Onomast.

little inferior to his master in subtlety. The school of the Scotists had, till his time, followed the popular opinion of the realists; but Occam, probably from an ambition of becoming the head of a separate body, revived the opinions of the nominalists, and formed a sect under the name of Occamists, which vehemently opposed the Scotists, upon the abstract questions concerning universals, which had been formerly introduced by Rosceline.

He was styled by the pope "The invincible doctor;" by others "The venerable preceptor;" "The singular doctor;" and "The unparalleled doctor." He was chosen minister provincial of the friars minors of England, and afterwards diffinitor of the whole order of St. Francis, and in that capacity was present at the general chapter held at Perusium in Tuscany in 1322, where the fathers declared their adherence to the decree of pope Nicholas III. maintaining the poverty of Christ and his apostles, and that they had "nihil propria." This doctrine gave rise to that pleasant question called the bread of the Cordeliers; which consisted in determining, whether the dominion of things consumed in the using, such as bread and wine, belonged to them, or only the simple use of them, without the dominion? Their rule not permitting them to have any thing as property, pope Nicholas III. who had been of their order, devised a method to enrich them, without breaking their rule. To this end he made an ordinance, that they should have only the usufruct of the estates which should be given to them, and that the soil and fund of all such donations should belong to the church of Rome. By this means he put them into possession of an infinite number of estates in the name of the church of Rome: but, for that reason, pope Nicholas's bull was revoked by John XXII. who condemned the use without the dominion, by his "Extravaganta ad Conditorem." He also condemned, by another "Extravaganta cum inter," the doctrine concerning the possession of estates by Christ and his apostles. Occam, however, persisted in defending his opinions, and so greatly offended the pope that he was obliged to fly from Avignon, in 1328, to Lewis of Bavaria, who assumed the title of emperor, and refusing the pope's order to return, was excommunicated in 1329. Lewis, his protector, was under the same circumstance, and Occam is reported to have said to him, "Oh emperor, defend me with your sword, and I will defend you with my pen." He

at last, it is said, returned to his duty, and was absolved. He died at Munich, the capital of Bavaria, and was buried in the convent of his order, as appears by the following inscription on his tomb in the choir, on the right hand of the altar; viz. "Anno Domini 1347, 7mo Aprilis obijt eximius Doctor Sacræ Theologiæ Fr. Gulielmus dictus Occham de Anglia." He wrote a Commentary upon the Predicables of Porphyry, and the Categories of Aristotle, and many treatises in scholastic theology and ecclesiastical law; which, if they be admired for their ingenuity, must at the same time be censured for their extreme subtlety and obscurity. But whatever may be thought of these, he deserves praise for the courage with which he opposed the tyranny of the papal over the civil power, in his book "De Potestate Ecclesiastica et Seculare." Of this, or a part of it, "A dialogue between a knight and a clerke, concerning the Power Spiritual and Temporal," the reader will find an account in Oldys's "Librarian," p. 5. It was printed by Berthelet, with Henry VIII.'s privilege. Fox, in his Martyrology, says that Occam was "of a right sincere judgment, as the times would then either give or suffer." He was the only schoolman whom Luther studied, or kept in his library. [1]

OCCO (ADOLPHUS), one of a family of physicians of considerable eminence, was born at Augsburgh, Oct. 17, 1524. When he had finished his medical studies under his father, a physician of Augsburgh, who died in 1572, and at the university, he soon became noted as a practitioner, and in 1564 was appointed inspector of the apothecaries, and perpetual vicar to the dean of the college of physicians. He died in 1605. He published a "Pharmacopœia" in 1574, which continued to be reprinted as late as 1734; and "Imperatorum Romanorum Numismata a Pompeio M. ad Heraclium," Strasburgh, 4to and folio. This is an excellent book of general reference, being a list of all the coins in every reign, digested into the years in which they were apparently struck. It was first printed in 1579, and again in 1600, which is the best edition. One afterwards published by Mezzabarba is not so highly valued, as this editor's additions are of doubtful authority. Among Gesner's letters is a learned "Epistola Græca de

[1] Tanner.—Leland, Bale, and Pits.—Brucker.—Manning and Bray's Hist. of Surrey, vol. III.—Fuller's Worthies.—Moheim's Ch. Hist.—Wood's Annals.

Oxymeli helleborato, aliisque ad rem medicam spectantibus," written by Occo, who was an excellent Greek scholar.[1]

OCCLEVE. See HOCCLEVE.

OCELLUS, surnamed LUCANUS, as being a native of Lucania, was a philosopher of the Pythagorean school, and lived about the time or soon after Pythagoras first opened his school in Italy, 500 B. C. He wrote a book "On the Universe," which is still extant, and from which Aristotle seems to have borrowed freely in his treatise on generation and corruption. It is not, indeed, written after the usual manner of the Pythagoreans, in the Doric dialect; but probably it has undergone a change, and, at the period when the writings of the Pythagoreans became obscure on account of the dialect in which they were written, was converted, by the industry of some learned grammarian, from the Doric to the Attic dialect. That it was originally written in the Doric, appears from several fragments preserved by Stobæus. Little attention, therefore, Brucker thinks is due to the opinion, that this book was compiled from the writings of Aristotle, and is to be considered only as an epitome of the Peripatetic doctrine concerning nature. Whatever Aristotelian appearance the treatise in its present form may bear, is to be ascribed to the pains taken by transcribers to elucidate the work. If its doctrine be carefully compared with what has been advanced concerning the Pythagorean system, there will be little room left to doubt that it was written by a disciple of Pythagoras. The fundamental dogmas of Ocellus perfectly agree with those of the Italic school. His subtle speculations concerning the changes of the elements are consonant to the manner of the Pythagoreans, after they exchanged the obscure method of philosophising by numbers into a less disguised explanation of the causes of natural phænomena. As this book passed out of the hands of Archytas into those of Plato, it is evident that it was in being before the time of Aristotle; and it becomes probable that the Stagyrite, after his usual manner, borrowed many things from Ocellus, but in a sense very different from that of their first author. This remnant of philosophical antiquity is therefore to be received as a curious specimen of the Pythagorean doctrine, mixed, however, with some tenets peculiar to the author.

[1] Moreri.—Eloy, Dict. Hist. de la Medicine.

Ocellus's work was first printed in 1539, and editions have since been given by Commelin, Visanius, Gale, the abbé Batteux, and the marquis D'Argens. Of these, the best is that by Gale in his "Opuscula," with the Latin translation of Nogarola.[1]

OCHINUS (BERNARDIN), a celebrated Italian, was born at Sienna in 1487, and first took the habit of a Cordelier; but throwing it off in a short time, and returning into the world, applied himself to the study of physic, and acquired the esteem of cardinal Julius de Medici, afterwards pope Clement VII. At length, changing his mind again, he resumed his monk's habit, and embraced, in 1534, the reformed sect of the Capuchins. He practised, with a most rigorous exactness, all the rules of this order; which, being then in its infancy, he contributed so much to improve and enlarge, that some writers have called him the founder of it. It is certain he was made vicar-general of it, and became in the highest degree eminent for his talents in the pulpit. He delivered his sermons with great eloquence, success, and applause. His extraordinary merit procured him the favour of pope Paul III. who, it is said, made him his father-confessor and preacher; and he was thus the favourite of both prince and people, when, falling into the company of one John Valdes, a Spaniard, who had imbibed Luther's doctrine in Germany, he became a proselyte. He was then at Naples, and began to preach in favour of protestant doctrines with so much boldness, that he was summoned to appear at Rome, and was in his way thither, when he met at Florence Peter Martyr, with whom, it is probable, he had contracted an acquaintance at Naples. This friend persuaded him not to put himself into the pope's power; and they both agreed to withdraw into some place of safety. Ochinus went first to Ferrara, where he disguised himself in the habit of a soldier; and, proceeding thence to Geneva, arrived thither in 1542, and married at Lucca, whence he went to Augsburg, and published some sermons.

In 1547 he was invited, together with Peter Martyr, into England by abp. Cranmer, to have their joint assistance in carrying on the reformation. They arrived in December that year; and, repairing to Lambeth, were kindly received by Cranmer. They were entertained there for

[1] Fabric. Bibl. Græc.—Blount's Censura.—Brucker.

some time along with Bucer, Fagius, and others; and Ochinus, as well as Martyr, was made a prebendary of Canterbury. He laboured heartily in the business of the Reformation; and his dialogue, upon the unjust usurped primacy of the bishop of Rome, was translated into Latin by Ponet, bishop of Winchester, and published in 1549. But, upon the death of Edward VI. being forced, as well as Martyr, to leave England, he retired to Strasburg with that friend, where they arrived in 1553. In his absence he was, among other persons who had preferments in Canterbury, declared contumacious. From Strasburg he went to Basil, and was called thence, in 1555, to Zurich, to be minister of an Italian church which was forming there. This church consisted of some refugees from Locarno, one of the four bailiwics which the Switzers possess in Italy, who were hindered from the public exercise of the reformed religion by the opposition of the popish cantons. Ochinus made no difficulty to subscribe the articles of faith agreed upon by the church of Zurich, and governed this Italian church till 1563; when he was banished thence by the magistrates of the town, on account of some dialogues he published, in which he maintained the doctrine of polygamy. He is said to have been prompted to this by the infidelity of his wife. From Zurich, he went to Basil; but, not being suffered to stay there, he fled in great distress into Moravia, where he fell in with the Socinians, and joined them. Stanislaus Lubienietski, the great patron of this sect, gives the following account of his last days, in his "Hist. Reformat. Polon." Ochinus, says he, retired into Moravia, and into Poland, and even there he was not out of the reach of Calvin's letters. He returned into Moravia, after king Sigismund's edict; who, in 1564, punished with banishment all those that were called Tritheists, Atheists, &c. Some gentlemen endeavoured to keep him in Poland; but he answered, that men must obey the magistrates, and that he would obey them, even were he to die among the wolves in the woods. During his travels, he fell sick of the plague at Pincksow, and received there all possible offices of kindness from one of the brethren, named Philippovius. His daughter and two sons, whom he carried along with him, died of the plague; but he had buried his wife before he had left Zurich. As for himself, he continued his journey to Moravia, and within three weeks died at Slakow, in 1564, aged 77.

His character is variously represented by different authors, and certainly appears not to have been very consistent. Bayle observes, that the confession he made publicly, on the change of his religion, is remarkable. He acknowledged, in a preface, that, if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for some years, he would never have laid down the habit of his order; but, as he did not find within himself that courage which is requisite to undergo martyrdom, he took sanctuary in England, where he probably might have remained in reputation, had not the reformation been disturbed on the accession of Mary. Abroad, after he had given offence to the Calvinists, the Socinians afforded him some protection for a while, but even to them he became obnoxious, and at last sunk into a species of heresy which the boasted charity of Socinianism itself could not tolerate. They class him, however, among their writers, as appears by Sandius's "Bibl. Anti-trinitariorum." His writings are rather numerous than bulky. Besides the "Dialogues," there are "Italian Sermons," in 4 vols. printed 1543; an "Italian Letter to the Lords of Sienna, containing an Account of his Faith and Doctrine;" another, "Letter to Mutio of Justinopolis, containing the reason of his departure from Italy;" "Sermons upon St. Paul's Epistle to the Galatians," in Italian; "An Exposition of St. Paul's Epistle to the Romans," in Italian; "Apologues against the abuses, errors, &c. of the Papal Synagogue, their Priests, Monks, &c." in Italian, and translated into Latin by Castalio; as were his "Dialogues," &c. &c. which last, it may be mentioned, were answered by Beza.[1]

OCKLEY (SIMON), an eminent Orientalist, and professor of Arabic in Cambridge, was of a gentleman's family, at Great Ellingham in Norfolk, where his father lived; but was accidentally born at Exeter in 1678. After a proper foundation laid in school-learning, he was sent, in 1693, to Queen's college in Cambridge, where he soon distinguished himself by great quickness of parts as well as intense application to literature; to the Oriental languages more particularly, for his uncommon skill in which he afterwards became famous. He took, at the usual time, the degrees in arts, and that of bachelor in divinity. Hav-

[1] Gen. Dict.—Moreri.—Strype's Life of Cranmer.

ing taken orders also, he was, in 1705, through the interest of Simon Patrick, bishop of Ely, presented by Jesus college, in Cambridge, to the vicarage of Swavesey, in that county; and, in 1711, chosen Arabic professor of the university. These preferments he held to the day of his death, which happened at Swavesey, Aug. 9, 1720, immaturely to himself, but more so to his family.

Ockley had the culture of Oriental learning very much at heart; and the several publications which he made were intended solely to promote it. In 1706, he printed, at Cambridge, an useful little book, entitled, "Introductio ad Linguas Orientales, in qua iis discendis via munitur, et earum usus ostenditur. Accedit index auctorum, tam illorum, quorum in hoc libello mentio fit, quam aliorum, qui harum rerum studiosis usui esse possint." Prefixed is a dedication to his friend the bishop of Ely, and a preface, addressed to the *Juventus Academica*, whom he labours to excite by various arguments to the pursuit of Oriental learning; assuring them in general, that no man ever was, or ever will be, truly great in divinity, without at least some portion of skill in it: "Orientalia studia, sine quorum aliquali saltem peritia nemo unquam in theologia vere magnus evasit, imo nunquam evasurus est." There is a chapter in this work, relating to the celebrated controversy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Ockley professes to think with Buxtorf, who contended for it: but he afterwards changed his opinion, and went over to Capellus, although he had not any opportunity of publicly declaring it. And indeed it is plain, from his manner of closing that chapter upon the points, that he was then far enough from having any settled persuasion about them: "his in præsentia assentior; nolo tamen aliquid temere affirmare, quod, si posthac sententiam meam mutare mihi visum fuerit, nollem ut quispiam ea quæ hic scripsi mihi exprobret."

In 1707 he published in 12mo, from the Italian of Leo Modena, a Venetian Rabbi, "The History of the present Jews throughout the world; being an ample, though succinct, account of their customs, ceremonies, and manner of living at this time:" to which is subjoined a "Supplement concerning the Carraites and Samaritans, from the French of Father Simon." In 1708, a little curious book, entitled "The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan, written above 500 years

ago, by Abu Jaafar Ebn Tophail:" translated from the Arabic, and illustrated with figures, 8vo. The design of the author, who was a Mahometan philosopher, is to shew, how human reason may, by observation and experience, arrive at the knowledge of natural things, and thence to supernatural, and particularly the knowledge of God and a future state: the design of the translator, to give those who might be unacquainted with it, a specimen of the genius of the Arabian philosophers, and to excite young scholars to the reading of eastern authors. This was the point our Rabbi had constantly in view; and, therefore, in his "Oratio Inauguralis," for the professorship, it was with no small pleasure, as we imagine, that he insisted upon the beauty, copiousness, and antiquity, of the Arabic tongue in particular, and upon the use of Oriental learning in general; and that he dwelt upon the praises of Erpenius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the study of it. In 1713, his name appeared to a little book, with this title, "An Account of South-West Barbary, containing what is most remarkable in the territories of the king of Fez and Morocco; written by a person who had been a slave there a considerable time, and published from his authentic manuscript: to which are added, two Letters; one from the present king of Morocco to colonel Kirk; the other to sir Cloudesly Shovell, with sir Cloudesly's answer," &c. 8vo. While we are enumerating these small publications of the professor, it will be but proper to mention two sermons: one, "Upon the Dignity and Authority of the Christian Priesthood," preached at Ormond chapel, London, in 1710; another, "Upon the Necessity of instructing Children in the Scriptures," at St. Ives, in Huntingtonshire, 1713. To these we must add a new translation of the second "Apocryphal Book of Esdras," from the Arabic version of it, as that which we have in our common Bibles is from the vulgar Latin, 1716. Mr. Whiston, we are told, was the person who employed him in this translation, upon a strong suspicion, that it must needs make for the Arian cause he was then reviving; and he, accordingly, published it in one of his volumes of "Primitive Christianity Revived." Ockley, however, was firmly of opinion, that it could serve nothing at all to his purpose; as appears from a printed letter of his to Mr. (afterwards Dr.) Thirlby, in which are the following words: "You shall have my 'Esdras' in a

little time; 200 of which I reserved, when Mr. Whiston reprinted his, purely upon this account, because I was loth that any thing with my name to it should be extant only in his heretical volumes. I only stay, till the learned author of the 'History of Montanism' has finished a dissertation which he has promised me to prefix to that book*." A learned Letter of Ockley's to Mr. W. Wotton is printed among the "Miscellaneous Tracts of Mr. Bowyer, 1784."

But the most considerable by far of all the professor's performances is, "The History of the Saracens;" begun from the death of Mahomet, the founder of the Saracenical empire, which happened in 632, and carried down through a succession of Caliphs, to 705. This "History," which illustrates the religion, rites, customs, and manner of living of that warlike people, is very curious and entertaining; and Ockley was at vast pains in collecting materials from the most authentic Arabic authors, especially manuscripts, not hitherto published in any European language; and for that purpose resided a long time at Oxford, to be near the Bodleian library, where those manuscripts were reposited. It is in 2 vols. 8vo; the first of which was published in 1708; the second, in 1718: and both were soon after republished. A third edition was printed, in the same size, at Cambridge, in 1757; to which is prefixed, "An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan Religion, by a learned hand:" that is, by the learned Dr. Long, master of Pembroke-hall, in Cambridge.

While at Oxford, preparing this work, he sent a letter to his daughter, part of which is worth transcribing, as characteristic both of him and his labours. "My condition here is this: one of the most useful and necessary authors I have is written in such a wretched hand, that the very reading of it is perfect decyphering. I am forced sometimes to take three or four lines together, and then pull them all to pieces to find where the words begin and end; for oftentimes it is so written, that a word is divided as if the former part of it was the end of the foregoing word, and the latter part the beginning of another; besides innumerable other difficulties known only to those that understand the language. Add to this the pains of

* This letter, dated Oct. the 15th, 1712, is entitled, "An Account of the authority of the Arabic Manuscripts in the Bodleian Library, controverted between Dr. Grabe and Mr. Whiston." 1712, 8vo.

abridging, comparing authors, selecting proper materials, and the like, which in a remote and copious language, abounding with difficulties sometimes insuperable, make it equivalent at least to the performing of six times so much in Greek and Latin. So that if I continue in the same course in which I am engaged at present, that is, from the time I rise in the morning till I can see no longer at night, I cannot pretend once to entertain the least thought of seeing home till Michaelmas. Were it not that there is some satisfaction in answering the end of my profession, some in making new discoveries, and some in the hopes of obliging my country with the history of the greatest empire the world ever yet saw, I would sooner do almost any thing than submit to the drudgery.

"People imagine, that it is only understanding Arabic, and then translating a book out of it, and there is an end of the story: but if ever learning revives among us, posterity will judge better. This work of mine (in another way) is almost of as different a nature from translating out of the Greek or Latin, as translating a Poet from one language to another is different from prose. One comfort I have, that the authors I am concerned with are very good in their kind, and afford me plenty of materials, which will clear up a great many mistakes of modern travellers, who passing through the Eastern countries, without the necessary knowledge of the history and ancient customs of the Mahometans, pick up little pieces of tradition from the present inhabitants, and deliver them as obscurely as they receive them. One thing pleases me much, that we shall give a very particular account of Ali and Hosein, who are reckoned saints by the Persians, and whose names you must have met with both in Herbert and Tavernier; for the sake of whom there remains that implacable and irreconcileable hatred between the Turks and Persians to this very day, which you may look for in vain in all the English books that have hitherto appeared. It would be a great satisfaction to me, if the author I have were complete in all his volumes, that I might bring the history down five or six hundred years: but, alas! of twelve that he wrote, we have but two at Oxford, which are large quartos, and from whence I take the chief of my materials.

"I wish that some public spirit would arise among us, and cause those books to be bought in the East for us which we want. I should be very willing to lay out my

pains for the service of the public. If we could but procure 500*l.* to be judiciously laid out in the East, in such books as I could mention for the public library at Cambridge, it would be the greatest improvement that could be conceived: but that is a happiness not to be expected in my time. We are all swallowed up in politics; there is no room for letters; and it is to be feared that the next generation will not only inherit but improve the polite ignorance of the present."

In the mean time, Ockley was one of those unfortunate persons, whom Pierius Valerianus would have recorded, in his book "De infelicitate literatorum." In his "Inaugural Oration," printed in 1711, he calls fortune *venefica* and *noverca*, speaks of *mordaces curæ* as things long familiar to him; and, in Dec. 1717, we find him actually under confinement for debt. In the introduction to the second volume of his "Saracenical History," he not only tells us so, but even stoically dates from Cambridge-castle. His biographer thus accounts for his unfortunate situation: Having married very young, he was encumbered with a family early in life; his preferment in the church was not answerable to his reputation as a scholar; his patron, the earl of Oxford, fell into disgrace when he wanted him most; and, lastly, he had some share of that common infirmity among the learned, which makes them negligent of œconomy, and a prudential regard to outward things, without which, however, all the wit, and all the learning, in the world, will but serve to render a man the more miserable.

As to his literary character, it is certain that he was extremely well skilled in all the ancient languages, and particularly the Oriental; so that the very learned Reland thought it not too much to declare, that he was "vir, si quis alius, harum literarum peritus." He was, likewise, very knowing in modern languages, as in the French, Spanish, Italian, &c. and, upon the whole, considered as a linguist, we may presume that very few have exceeded him.[1]

ODINGTON (WALTER), or WALTER of EVESHAM, a monk of that monastery in Worcestershire, was eminent in the early part of the thirteenth century, during the reign of Henry III. not only for his profound knowledge in

[1] Originally written for this work, by Dr. Heathcote.

music, but astronomy, and mathematics in general. The translator and continuator of Dugdale's Monasticon, speaks of him among learned Englishmen of the order of St. Benedict in the following manner:

"Walter, monk of Evesham, a man of a facetious wit, who applying himself to literature, lest he should sink under the labour of the day, the watching at night, and continual observance of regular discipline, used at spare hours to divert himself with the decent and commendable diversion of music, to render himself the more cheerful for other duties." This apology, however, for the time he bestowed on music, was needless; for it was, and is still, so much the business of a Romish priest, that to be ignorant of it disqualifies him for his profession. And at all times, where an ecclesiastic thought it necessary to trace the whole circle of the sciences, music having the second or third rank, could not be neglected. But what this author adds farther concerning Odington is still less defensible: "Whether," says he, "this application to music drew him off from other studies I know not, but there appears no other work of his than a piece entitled 'Of the Speculation of Music'." Yet we are told by Pits, Bale, Tanner, Moreri, and all his biographers, that he wrote "De Motibus Planetarum, et de Mutatione Aëris," as well as on other learned subjects. His treatise on music is preserved in the library of Bene't college, Cambridge, and is, in the opinion of Dr. Burney, so copious and complete, with respect to every part of music when it was written, that if all other musical tracts, from the time of Boethius to Franco and John Cotton, were lost, our knowledge would not be much diminished, if this MS. was accessible. The musical examples, adds Dr. Burney, as usual in old manuscripts, are incorrect, and frequently inexplicable, owing to the ignorance of music in the transcribers; but if this tract were corrected, and such of the examples as are recoverable, regulated, and restored, it would be the most ample, satisfactory, and valuable, which the middle ages can boast; as the curious inquirer into the state of music at this early period may discover in it not only what progress our countrymen had made in the art themselves, but the chief part of what was then known elsewhere.[1]

[1] Burney's Hist. of Music.

ODO (SAINT), the second abbot of Clugni in France, illustrious for his learning and piety, and certainly as learned and pious as the ignorance and superstition of the times would permit, was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin, at Tours, at nineteen years of age, after which he went to Paris, and was the disciple of St. Remy of Auxerre. He was fond of solitude, and took the monk's habit in the convent of Beaume, in the diocese of Besançon. After which, he became prior and abbot of St. Clugni, in 927, where he introduced a new discipline, or set of ceremonies of a severe and rigorous kind, which, however, with the sanctity of his life contributed greatly to increase the congregation of Clugni; and such was the influence of his personal character, that popes, bishops, and secular princes, usually chose him for the arbitrator of their disputes, and the *order* or discipline of Clugni attained a very high degree of eminence and authority. He died about 943. He applied himself to study as well as to the aggrandizing of his order; but his original works are filled with the grossest superstitions. While he was canon, he abridged the "Morals of St. Gregory," and the "Hymns in honour of St. Martin." While a simple monk, he composed three books of "The Priesthood;" and another upon the "Prophecy of Jeremy," dedicated to Turpion bishop of Limoges, which bore the title of "Collations or Conferences, or Occupations." After he became abbot, he wrote the "Life of St. Gerard," and of "St. Martial of Limoges," and several sermons, and a "Panegyric upon St. Benedict." All these are printed in the "Bibliotheque of Clugni," together with some "Hymns upon the Sacrament," and "The Magdelain;" but the "History of St. Martyn's Translation" is improperly ascribed to him. It appears also that he understood music; and besides some hymns, chaunts, and anthems, still preserved in the Romish church, there are two copies of a MS tract on music, of his writing, in the royal library of Paris, and one in Bene't college, Cambridge. This is noticed by Dr. Burney in his History of Music.[1]

ODO (CANTIANUS), or of Kent, so called because he was a native of that county in England, where he flourished in the twelfth century, was a Benedictine monk, of which

[1] Moreri.—Dupin.—Mosheim.

order his learning and eloquence raised him to be prior and abbot, first of St. Saviour's, and afterwards of Battle-abbey. He died in March 1200. Thomas à Becket was his friend, and his panegyric was made by John of Salisbury. He composed several works, as "Commentaries upon the Pentateuch;" "Moral Reflections upon the Psalms, the Old Testament, and the Gospels;" a treatise entitled, "De onere Philistini;" another, "De moribus ecclesiasticis;" a third, "De vitiis & virtutibus animæ," &c. Besides these, a "Letter to a brother novitiate," in the abbey of Igny, is printed by Mabillon in the first tome of "Analects;" and another "Letter to Philip earl of Flanders," about 1171, upon the miracles of St. Thomas, is in the "Collectio amplissima veterum monumentorum," p. 882, published by the fathers Martenne and Durand, Benedictines.[1]

OECOLAMPADIUS (JOHN), a German divine, and eminent among the reformers of the church, was born in 1482, according to Dupin at Auschein in Switzerland, but others say at Weinsberg in Franconia, which is more probable, as it is only five miles from Heilbrun, where he went to school. His father intended to breed him a merchant; but, changing that resolution, devoted him to letters. He was sent first to the school of Heilbrun, and thence removed to the university of Heidelberg, where he took the degree of bachelor of philosophy, at fourteen years of age. He went next to Bologna; but, the air of Italy not agreeing with him, he returned in six months to Heidelberg, and applied himself diligently to divinity. He turned over the works of Aquinas, Richard, and Gerson; but did not relish the subtleties of Scotus, and the scholastic disputations. He soon, however, acquired a reputation for learning, which, with his personal virtues, induced prince Philip, the elector Palatine, to chuse him preceptor to his youngest son: after discharging which office some time, he became tired of the gaieties of a court, and resumed his theological studies. On his return home, he was presented to a benefice in the church; but, not then thinking himself sufficiently qualified for such a charge, he quitted it, and went to Tubingen, and afterwards to Stutgard, where he improved himself in the Greek under Reuchlin, having learned Hebrew before at Heidel-

[1] Leland and Tanner.

berg, and after this ventured to take possession of his living.

He was afterwards invited to Basil in 1515, where his erudition procured him so high a reputation, that they honoured him with the degree of D. D. About the same time Erasmus came to Basil to publish his annotations on the New Testament, and confesses that he profited by the assistance of Oecolampadius, who, when Erasmus's work was finished, went to Augsburgh, but did not remain there long, for having conceived a favourable opinion of the reformation, partly to avoid the necessity of declaring his sentiments before they should be fully matured, and partly from the love of retirement and study, in 1520, when he was thirty-eight years old, he entered into a convent near Augsbourg. Here, in the first instance, he stipulated with the brethren to have liberty both for his faith and studies, and then informed Erasmus of his change of life. Erasmus, in his reply, wished his new situation might be answerable to his hopes, but was afraid he would find himself disappointed; and such indeed proved to be the case, when Oecolampadius began to speak his sentiments with freedom. He had not been there long, before he wrote a letter to a friend, in which he says, "I will now speak my mind freely of Martin (Luther), as I have often done before. I am so fully persuaded of the truth of several of his doctrines, that I should not be driven from my opinion, even though an angel of heaven should contradict it." He proceeded even to publish a book on "Confession," containing such doctrines as were not well relished by his fraternity; and he had not been among them much more than a year, when the stipulated liberty was denied him. Upon this, he quitted the convent *, and arrived safe at Basil in 1522.

Here he translated "St. Chrysostom's Commentaries upon Genesis" into Latin, and was made professor of divinity and city-preacher by the council; by whose consent he began the execution of his trust, with abolishing several usages of the Roman church. In particular, he commanded the sacrament of baptism to be administered in the mother-tongue, and that of the Lord's supper to be re-

* Capito tells us, that his book of "Confession" gave particular offence to Glassio, a Franciscan, and chaplain to the emperor Charles V. who brought him into great danger; and upon that account, at the solicitation of his friends, and by the consent of his fraternity, he departed in safety.

ceived in both kinds. He taught that the mass was not a sacrifice for the living and the dead, or for those who were in purgatory, but that perfect satisfaction was made for all believers by the passion and merits of Christ. He dissuaded them from the use of holy water, and other superstitious observances, and was thus employed when the dispute about the Eucharist commenced between Luther and Zuinglius. In that controversy, he strenuously defended the opinion of the latter, in a piece entitled, "De vero intellectu verborum Domini, Hoc est corpus meum," which did him great honour. But although he agreed with Zuinglius in the nature of the doctrine, he gave a different sense of our Lord's words. Zuinglius placed the figure of these words, "This is my body," in the verb *is*, which he held to be taken for *signifies*. Oecolampadius laid it upon the noun, *body*, and affirmed that the bread is called, *the body*, by a metonymy, which allows the name of the thing signified to be given to the sign. Such were the arguments by which transubstantiation was combated at that distant period. The Lutherans in Suabia and Bavaria, decried the doctrine of Oecolampadius in their sermons, which obliged him to dedicate a treatise upon the words of the institution of the Lord's supper to them, printed at Strasburg in 1525. Whether this was a different work from the "De vero, &c." or only a new edition, does not appear, as his biographers have not affixed dates to all his publications. Erasmus, however, speaking of this book, says, "That it was written with so much skill, such good reasoning, and persuasive eloquence, that, if God should not interpose, even the elect might be seduced by it." As soon as it appeared, the magistrates of Basil consulted two divines and two lawyers, to know whether the public sale of it might be permitted. Erasmus, who was one of these divines, says, "That, in giving his answer upon the point, he made no invectives against Oecolampadius;" and so the book was allowed to be sold. The matter, however, did not rest so. The Lutherans answered our author's book in another, entitled "Syngramma;" to which he replied in a piece called "Antisyngramma." In proceeding, he disputed publicly with Eckius at Baden, and entered also into another dispute afterwards at Berne.

In 1528 he entered into the matrimonial state, and the same year entirely finished the reformation of the church at Basil; as he did also, jointly with others, that of Ulm. In

1529, he assisted in the conference at Marspurg; and, returning thence to Basil, fell sick, and died, December 1, 1531, aged 49. His disorder was the plague; and, from the moment he was seized, he shewed sentiments of solid and consistent piety, in the presence of many ministers, who attended him at his dissolution. He was interred in the cathedral of Basil, where there is a monument to his memory. He died in poor circumstances, leaving a son and two daughters. His wife, who had been the widow of Cellarius, according to Hoffman's account, was afterwards married to Wolfgangus Capito, and to Martin Bucer, all men of great eminence.

His writings evince a vast compass of learning. Among the principal are, "Annotations on many books of the Holy Scriptures." His controversial treatises "on the real presence." "An exhortation to the reading of God's word." "Of the dignity of the Eucharist." "Of the joy of the Resurrection." "A speech to the Senate of Basil." "A Catechism." "Annotations on Chrysostom." "Enchiridion to the Greek tongue." "Of Alms-deeds." "Against Julian the Apostate." "Of true faith in Christ." "Of the praises of Cyprian." "Of the life of Moses." "Against usury;" with many controversies against the Roman Catholics, Lutherans, and Anabaptists, who appeared in his time under Storck and Muncer, and created not only a controversy, but a rebellion attended with desolation and bloodshed. He published also a great many translations from the Fathers; and his own works, originally in Latin, were translated by his friends into German. He left several manuscripts behind him, which are probably in some of the German libraries. His exposition of Daniel, and two or three small tracts, were translated into English in the sixteenth century. He appears to have been held in high estimation even by some of his adversaries, as he had the proper temper as well as the abilities and zeal of a reformer.[1]

OECUMENIUS, an ancient Greek commentator on the Scriptures, was bishop of Trica in Thessaly in the tenth century, but of his personal history nothing is known. His commentaries upon the Acts of the Apostles, and the fourteen epistles of St. Paul, and the seven Catholic epis-

[1] Melchior Adam.—Dupin.—Chaufepie.—Mosheim and Milner's Ch. Hist.—Bezæ Icones.

tles, contain, besides his own remarks and notes, a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Theodoret, and others. He is thought also to have written a commentary upon the four gospels, but this is not now extant. The works of Oecumenius were first published in Greek at Verona in 1532, and in Greek and Latin at Paris in 1631, in two volumes folio. To the second volume of the Paris edition is added the "Commentary" of Arethas upon the book of Revelation.[1]

OEDER (GEORGE CHRISTIAN), an eminent botanist, was born at Anspach, Feb. 3, 1728, and studied physic, but particularly botany, at Gottingen, under the celebrated Haller, through whose recommendation he was appointed professor of botany at Copenhagen. While in this station the "Flora Danica" was intrusted to him, of which he completed three volumes, containing 540 plates, when he resigned the chair, and the work was consigned to Muller, and afterwards to Vahl. He was induced, by the patronage of the unfortunate Struensee, to quit his situation and pursuits in 1773, Struensee having procured for him a considerable appointment in the college of finances, but on the death of his patron soon after, he left this place. He was afterwards appointed to the office of *landvogt* at Oldenburgh, which he retained until his death, Feb. 10, 1791. His other botanical publications are, "Elementa Botanica," published at Copenhagen, in two parts, in 1764 and 1766; "Nomenclator Botanicus," 1769; and "Enumeratio Plantarum Floræ Danicæ," 1770. The *Oedera*, of Linnæus, was so called in honour of him.[2]

OESER (FREDERIC), professor of painting, and director of the electoral academy of painting at Leipsic, was born at Presburgh in Hungary, in 1717. He became a student in the academy of painting at Vienna, and his "Sacrifice of Abraham" won the first prize, when he was in his eighteenth year. He learnt modelling of Raphael Donner, the sculptor. In 1739 he went to Dresden, and acquired some celebrity by his historic pictures. When the academy at Leipsic was founded by the elector Christian, Oeser was appointed director; and his best works are in St. Nicholas church in that city, where he died March 18, 1799.

[1] Cave, vol. II.—Lardner's Works.—Fabric. Bibl. Græc.—Blount's Censura.—Saxii Onomast.

[2] Gent. Mag. vol. LXI.—Rees's Cyclopædia, art. Oedera.

Fuseli is of opinion that, had he seen Italy, studied the antique with greater assiduity, and submitted less to the dastard taste of his age, he probably would have more than rivalled Mengs, whom he excelled in invention and fire. Winkleman, with whom he became acquainted at Dresden, appears to have been indebted to him for the formation of his taste. Oeser has etched some of his own compositions in a free and picturesque manner.[1]

OFIHELY (MAURICE), archbishop of Tuam, was otherwise called Maurice DE PORTŪ, from having been born near the port of Baltimore, in the county of Cork, though others say he was born at Down, or Galway. He was some time a student at Oxford, where he became a Franciscan. He afterwards travelled to Italy, and studied philosophy, and school-divinity at Padua. About 1480 he removed to Venice, where he was employed by Octavian, Scott, and Locatelli, as corrector of the press, which was then considered as an employment worthy of the greatest scholars. In 1506, after he had taken his degree of D. D. at Padua, pope Julius II. made him archbishop of Tuam in Ireland. In 1512 he assisted at the first two sessions of the Lateran council, and in the following year set out for Ireland, but died at Galway, May 25, 1513, where he landed, before he could take possession of his archbishopric. He was at this time not quite fifty years of age. He was buried in a church at Galway, where his humble monument is yet shown. He was a learned, pious, and amiable prelate, and held in such veneration by some authors, that they have given him the name of "Flos Mundi," the flower of the world. His works are, 1. "Expositio in questiones dialecticas Divi Joan. Scoti in Isagogen Porphyrii," Ferrara, 1499; Venice, 1512, fol. 2. "Commentaria doct. subtilis Joan. Scoti in XII. lib. metaphysicæ Aristotelis," &c. Venet. 1507, fol. 3. "Epithemata in insigne formalitatum opus de mente doctoris subtilis," &c. Venice, 1514, fol. This is what Possevin calls "Theorems for the explanation of the sense of Scotus." 4. "Dictionarium sacræ scripturæ," &c. Venice, 1603, fol. which reaches no farther than the word *extinguere*, but there is said to be a complete MS. of it in the Bodleian, as far as the word *zona*. 5. "Enchiridion fidei," 1509, 4to. &c. &c.[2]

[1] Pilkington, by Fuseli.
[2] Ath. Ox. vol. I. new edit.—Harris's edition of Ware.—Tanner.

OGDEN (SAMUEL), an English divine, was born at Manchester, in 1716, and was educated at the free-school there. In 1733 he was admitted a poor scholar of King's college, Cambridge, whence he removed for a Manchester exhibition to St. John's in 1736. In the following year he took the degree of B. A. and in 1739 was elected fellow. He was ordained deacon at Chester in 1740; and in the following year he took his degree of M. A. and was ordained priest by the bishop of Lincoln. In 1744 he was elected master of the free-school at Halifax in Yorkshire. In 1753 he resigned his school, and went to reside at Cambridge; and at the ensuing commencement he took the degree of D. D. The late duke of Newcastle, who was chancellor of the university, having been present at the exercise he performed for the degree, was so much satisfied with it, that he soon after presented him with the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In 1764, Dr. Ogden was appointed Woodwardian professor. In June 1766 he was presented to the rectory of Lawford in Essex, and in the following month to that of Stansfield in Suffolk. He died March 23, 1778, in the sixty-second year of his age, and was buried in St. Sepulchre's church, Cambridge, of which he had the cure, and where he preached most of his published sermons. In common life there was a real or apparent rusticity attending Dr. Ogden's address, which disgusted those who were strangers to his character; but this prejudice soon wore off, as the intimacy with him increased; and, notwithstanding the sternness, and even ferocity, he would sometimes throw into his countenance, he was in truth one of the most humane and tender-hearted men ever known. To his relations who wanted his assistance, he was remarkably kind in his life, and in the legacies he left them at his death. His father and mother, who both lived to an exceeding old age, owed almost their whole support to his piety. During the latter part of Dr. Ogden's life he laboured under much ill health. About a year before he died he was seized with a paralytic fit as he was stepping into his chariot, and was judged to be in immediate and extreme danger, but he sustained this shock with cheerfulness, and calmly gave the necessary orders on the event of his dissolution. Such is the character given of Dr. Ogden by his learned friend Dr. (afterwards bishop) Halifax, originally prefixed to an edition of his "Sermons, with a

Vindication of his Writings against some late Objections," 1780, 2 vols. 8vo. It seems to be fully confirmed by the testimony of two Cambridge gentlemen of very opposite sentiments, Mr. Cole, to whom we are so often indebted for memoranda of the eminent men of that university, and Mr. Gilbert Wakefield. The latter, who heard Dr. Ogden preach most of the discourses since published, says that "his person, manner, and character of composition, were exactly suited to each other. He exhibited a large black, scowling, grisly figure, a ponderous body with a lowering visage, embrowned by the horrors of a sable perriwig. His voice was growling and morose; and his sentences desultory, tart, and snappish." Mr. Wakefield adds that his "uncivilized appearance, and bluntness of demeanour, were the grand obstacles to his elevation in the church." The duke of Newcastle would have brought him to court to prefer him; but found, as he expressed it, that the doctor was not a *producible* man. In all these particulars Mr. Cole agrees, as in some other singularities. Mr. Cole informs us that Dr. Ogden's father had been in the army, and when he retired lived at Mansfield, where he married. Some time before his death he went to Mansfield, and put up a monument to his father, in gratitude for having given him a good education, as he expressed it, and left the bulk of his fortune to the family into which his father married. His Arabic books he left to Mr. Craven, of St. John's, the Arabic professor, who very disinterestedly refused the residuary legateeship, which Dr. Ogden had long designed for him. Dr. Ogden's reputation as a divine rests on two small volumes of sermons, collected by Dr. Halifax, whose "Vindication" of them, above mentioned, respects the remarks of Mr. Mainwaring, in a "Dissertation" on the composition of sermons, prefixed to his own sermons, 1780, 8vo. Dr. Halifax's vindication is warm, zealous, and friendly, like his character of Dr. Ogden, but not altogether satisfactory as to the principal objections to the style of his author; and even if allowed to be elegant, Dr. Ogden's sermons are of very slight texture, and rather hortatory than instructive or doctrinal.[1]

OGILBY (JOHN), a very industrious adventurer in literary speculations, was born in or near Edinburgh in

[1] Preface by Dr. Halifax.—Wakefield's Memoirs.—Cole's MS Athenæ in Brit. Mus.

November 1600. He was of an ancient family in that country; but his father, having spent the estate, became a prisoner in the King's Bench, and could give his son but little education. The youth, however, being very industrious, acquired some little knowledge of Latin grammar; and afterwards got so much money, as not only to release his father from the gaol, but also to bind himself apprentice to one Draper, a dancing-master in London. He had not been long under this master before he made himself perfect in the art, and by his obliging behaviour to the scholars, acquired money enough from them to buy out the remainder of his time. He now began teaching on his own account, and being soon accounted one of the best masters in the profession, he was selected to dance in the duke of Buckingham's great masque; in which, by an unlucky step in high capering, the mode of that time, he hurt the inside of his leg, which occasioned some degree of lameness, but did not prevent his teaching. Among others, he taught the sisters of sir Ralph, afterwards lord Hopton, at Wytham in Somersetshire; and at leisure hours he learned of that accomplished knight how to handle the pike and musket. In 1633, when Wentworth earl of Stafford became lord deputy of Ireland, he took him into his family to teach his children; and Ogilby, writing an excellent hand, was frequently employed by the earl to transcribe papers for him.

While in this family he first gave a proof of his inclination rather than genius for poetry, by translating some of "Æsop's Fables" into English verse: and, being then one of the troop of guard belonging to his lord, he composed a humourous piece, entitled "The character of a Trooper." As a poet, however, he ranks among the very lowest. About that time he was appointed deputy-master of the revels in Ireland; built a little theatre in Dublin, and was much encouraged; but, upon the breaking out of the rebellion in 1641, this scheme was interrupted, and he lost all his property. To add to his misfortune he was shiprecked in his passage from Ireland, and arrived in London in a most destitute condition. He had an enterprizing spirit, however, and was not easily discouraged. After a short stay in London he went on foot to Cambridge; where his great industry, and greater love of learning, being discovered, he was encouraged by several scholars in that university. By their assistance he became so complete a master of

Latin, that he translated the "Works of Virgil," and published them with his portrait in a large octavo volume, London, 1649-50 *; with a dedication to William marquis of Hertford, whom he calls his most noble patron. Wood observes that thereby he obtained a considerable sum of money in his pocket. Thus encouraged, he proceeded to print "Æsop's Fables" in verse, in 1651 †. This was published in 4to; and, as Wood archly observes, procured him a degree among the minor poets, being recommended in some verses for the purpose, both by sir William Davenant and James Shirley.

About 1654 he learned the Greek tongue of one of his countrymen, David Whitford, or Whitfield, at that time usher to James Shirley, who then taught school in White Friers. This was a remarkable instance of indefatigable industry at his age; and he made the best use of his new acquisition, by translating into English verse "Homer's Iliad and Odyssey" ‡; in which, however, he was assisted by his friend Shirley. This was printed in a most pompous manner, with a dedication to Charles II. in 1660; and the same year he edited at Cambridge, with the assistance of Dr. John Worthington, and other learned men, a finer edition of the "English Bible" than had been extant before. This he adorned with chorographical and other sculptures, and presented a sumptuous copy of it to his majesty, on his first coming to the royal chapel at Whitehall. He presented another copy to the House of Commons, for which he received a gratuity of 50*l.* from that house; as he did also, not improbably, from the convocation, to whom he presented a petition, with the king's recommendatory letters concerning the expence of print-

* It was reprinted in 1654, in a royal folio; and Wood says, was the *fairest* edition that the English press ever produced. It has his picture before it, as most of his books have. He also published a beautiful edition of it in Latin, in 1658, folio; and again, with sculptures and annotations, in a large 8vo.

† It was in 4to, with this title, "Fables of Æsop paraphrased, in verse, &c." and in 1665, a second volume, with several of his own, in folio. Both came out in two volumes 8vo, in 1673-4.

‡ The "Iliad" was published in 1660, and the "Odyssey" in 1665, both on imperial paper, adorned with engravings by Hollar and other eminent engravers; which recommended the "Iliad" to Pope, then a boy at school, who, as Spence informs us, by reading it, was inspired first with a relish for poetry, though he afterwards said it was beneath criticism; and ridiculed Ogilby in the Dunciad. Pope, as a child, might have been pleased with the pictures, but it is hardly conceivable that he could, as Granger says, discern the majesty of the Grecian poet through Ogilby's miserable lines.

ing the book. He also petitioned the House of Commons that his Bible "might be recommended to be made use of in all churches." It was printed by Field.

In the same year (1661) he received orders from the commissioners for the solemnity of his majesty's coronation, to conduct the poetical part, viz. the speeches, emblems, mottoes, and inscriptions; upon which he drew up "The relation of his Majesty's Entertainment, passing through the city of London to his Coronation; with a description of the triumphal Arches and Solemnity;" in ten sheets folio. This he also published, by his majesty's command, in a large folio volume, on royal paper, with fine engravings, and speeches at large, in 1662; and it has been made use of in succeeding coronations. His interest was now so powerful with the king, that he obtained this year the patent for master of the revels in Ireland, against sir William Davenant, who was his competitor. This post carried him once more into that kingdom; and, his former theatre in Dublin being destroyed in the troubles, he built a new one, at the expence of 1000*l.* On his return to London he continued the employment of translating and composing books in poetry *, till the fire of London in 1666, in which his house in White Friers was consumed, and his whole fortune, except to the value of 5*l.* destroyed. He soon, however, procured his house to be re-built, set up a printing-house, was appointed his majesty's cosmographer and geographic printer, and printed several great works, translated or collected by himself and his assistance †; all which were printed on imperial paper, adorned with maps and curious engravings, by Hollar and others, and were carried on by way of proposals and standing lotteries. The scheme of one of his lotteries, a very curious article, was lately published in the Gent. Mag. vol. LXXXIV. Part I. page 646. He died September 4, 1676, and was

* These were, the "Ephesian Matron," and the "Roman Slave," two heroic poems. 2. An epic poem, entitled, "Carolies," in twelve books, in honour of Charles I. but this was entirely lost in the fire which consumed his house.

† These were, his "Atlas," comprised in several folio volumes; "The Traveller's Guide, or a most exact Description of the Roads, &c. 1674," folio; afterwards improved by John Bowen, under the title of "Britannia Depicta, &c." in 1731, 8vo. There goes also in his name a new map of the city of London, as it was new built, in one sheet folio; and, jointly with William Morgan, his grandson and successor as cosmographer, he made a new and accurate map of the city of London, distinct from Westminster and Southwark; and a Survey of Essex, with the roads, having the arms of the gentry on the borders.

interred in St. Bride's church, Fleet-street, leaving the character of a very industrious, enterprizing, and honest man.[1]

OGLETHORPE (JAMES EDWARD), a distinguished English officer, was the fourth and youngest son of sir Theophilus Oglethorpe, of Godalmin, in the county of Surrey, by Eleonora his wife, daughter of Richard Wall, of Rogane, in Ireland. He was born in the parish of St. James, in 1698, and admitted of Corpus Christi college, Oxford, in 1714, but it would appear that his destination in life was soon changed, as in the same year we find he was captain-lieutenant in the first troop of the queen's guards. He afterwards employed himself in acquiring the art of war under the famous prince Eugene of Savoy, and other eminent commanders, among whom the great duke of Argyle, his patron, may be named. In his several campaigns in Germany and Hungary, having been recommended by John duke of Marlborough, he acted as secretary and aid-de-camp to the prince, and stored up much useful knowledge; and if we are not mistaken, he received some preferment in the German service, in which he might have continued with as great advantages as his companion, the Veldth Marshal, afterwards obtained. But with a man of his sentiments, the obligations due to his native country, and the services it required, could not be dispensed with: he quitted his foreign engagements, and long exercised the virtues of the unbiassed senator at home. In the parliament which met May 10, 1722, he was returned member for Haslemere; as he was again in 1727, 1734, 1741, and 1747; and during that period many regulations in our laws, for the benefit of our trade, &c. were proposed and promoted by him in the senate. In the committee of parliament for inquiring into the state of the jails, formed in Feb. 1728, and of which he was chairman, he was enabled to detect many horrible abuses in some of the jails of the metropolis. But he was most instrumental in founding the colony of Georgia, situate between South Carolina and Florida, which was established by a royal charter; the fund for settling it was to arise from charitable contributions: collections were made throughout the kingdom, the bank contributed a handsome sum, and the parliament gave 10,000*l.* which enabled the trustees,

[1] Biog. Brit.—Ath. Ox. vol. II. in art. Shirley.—Cibber's Lives.

of whom general Oglethorpe was one, to entertain many poor families, and provide for their accommodation and removal to America.

In the month of November about 100 persons embarked at Gravesend on board the Anne of 200 tons, commanded by capt. Thomas, and with them Mr. Oglethorpe. They arrived at Carolina on the 15th January following, from whence they sailed to Port-Royal, and Mr. Oglethorpe went up the Savannah River, and pitched upon a convenient spot of ground to form a settlement. He then went to Charles-Town, to solicit assistance for his colony, in which he had success, and returned to Savannah, where he was met by the chiefs of the Lower Creek nation, who claimed from the Savannah river as far as St. Augustine, and up Flint river, which runs into the bay of Mexico. A treaty of alliance and commerce was made and signed with them. He also concluded a treaty with the two nations of the Cherokees and Chickesaws, relating to their part of the same province; and a provisional treaty with the governor of Augustine and general of Florida, relating to the boundaries between the English and the Spaniards, until the sentiments of the two crowns could be known. In 1734 he returned to England, and brought with him some of the Indian chiefs, particularly Tomo Chiqui and his family, who were graciously received by the king, well entertained by the trustees, and returned to their native country full of the utmost respect for their British friends and allies.

On the 5th May, 1736, Mr. Oglethorpe embarked again for Georgia, with 300 passengers. The colony continued to flourish under his direction, materials were provided for building a church, and a wharf for landing of goods, as also for finishing the fortifications, and clearing the roads. A town called New Ebenezer was erected by the German settlers, under the direction of Mr. Oglethorpe, who next visited the Scotch at Darien, and then went to the island of Saint Simon, which is in the mouth of the river Alatamaha, about thirteen miles long, and twenty leagues north of Saint Augustine. He also discovered Amelia islands, about 236 miles by water from the mouth of the Savannah river, and caused the town of Augusta to be built there.

Soon afterwards Mr. Oglethorpe again returned to England; but differences arising between the Spanish and English courts, he was preparing to go to America, when don Thomas Geraldino, the Spanish ambassador at the

court of London, presented a memorial in 1737, demanding all the land to 35 degrees and 30 minutes of north latitude in North America, and requiring the government to order the English subjects to withdraw; but if this could not be done, insisting that no troops should be sent there, and particularly remonstrating against the return of Mr. Oglethorpe. Advices being at the same time received that the Spaniards were meditating hostilities, no regard was paid to the requisition of their court. Mr. Oglethorpe was appointed general and commander in chief of the English forces in Carolina and Georgia. He was ordered accordingly to raise a regiment, and repair thither. On the 25th August he had a commission as colonel made out, and arrived just in time to prevent the execution of the Spanish designs, although a considerable number of their troops had already got to Augustine.

When reprisals were known to have been published by his Britannic majesty against the king of Spain, a party of the garrison of St. Augustine came up, and surprised two highlanders upon the island of Amelia, cut off their heads, and mangled their bodies with great inhumanity. General Oglethorpe immediately went in pursuit of them, but, though he followed them by land and water above 100 miles in twenty-four hours, they escaped. He, however, by way of retaliation, passed the river St. Mattheo or St. John's in Florida, drove in the guards of Spanish horse posted upon the river, and advanced as far as a place called the Cavallas; he also took other measures for reconnoitring the country, which he apprehended would be attended with advantage hereafter.

On his return to Frederica in January, he met captain, afterwards sir Peter, Warren, who was lately arrived with the Squirrel man of war. When their consultation was concluded, the captain went and cruised off the bay of St. Augustine, while the general with a detachment of troops on board of the boats, and some artillery, went up the lakes of Florida, and attacked and took the forts of Pickalata and St. Francis.

Encouraged by this success, and by the information from some prisoners of the weak condition of Augustine, he meditated the reduction of that place; and accordingly went to Charles-Town to desire assistance of the people of Carolina. His plan, at first, was to block up the place before the Spaniards could receive provisions and relief

from Cuba. He also spirited up the Creek Indians to join him, and entered into a correspondence with some discontented chiefs in the service of Spain. He soon after acquainted the Assembly of Carolina, that if they could, by March following, join the troops upon the river St. Mattheo or St. John with 600 white men, a troop of horse, another of rangers, and 600 negroes for pioneers, with a proper train of artillery, and necessaries, there would be a probability of taking the place, or at least of preventing the Spaniards from undertaking anything against Carolina, provided the men of war would block up the ports from receiving succours by sea.

The first interruption this plan met with, was from the supineness of the Assembly of Carolina, who delayed the assistance they had promised, until the garrison of Augustine had received both men and provisions from the Havannah. This delay had almost occasioned the destruction of captain Warren, who, not knowing of the succours which the place had obtained, went and lay off it to prevent their coming in; but, in the dark of a calm night, was attacked by six half gallies, whom he engaged with great spirit; and in the end sunk one, and drove the rest into port. General Oglethorpe, disgusted at the inactivity of the people of Carolina, left Charles-town in order to make the best disposition he could amongst his own people: he crossed St. John's river with a party of his regiment, and landed in Florida on the 10th of May. He immediately invested and took Fort Diego, about three leagues from Augustine. Soon afterwards 400 men arrived from Carolina, but without any horse, rangers, negroes, or pioneers. About the same time came a body of Cherokee Indians, as also captain Dunbar, with a party of Chickesaws, and the rangers and highlanders from Georgia, under captain M'Intosh.

The fleet, in the mean while, arrived off St. Mattheo or St. John's river, to assist upon the expedition. The general went on board the commodore, where a consultation was held, and it was agreed to anchor off Augustine, and to attempt an entry into the harbour. The general immediately marched by land, and in three days arrived at Moosa, a fort built by the Spaniards for the deserted negroes from Carolina: from hence he sent a small detachment to take possession of the town, having had a private

intimation that it would be delivered up to him; but this scheme, by an untimely discovery, was frustrated.

In the mean time, the commodore found that there was a battery upon the island of Anastasia, which defended the entry of the harbour. This obliged the general to march to the coast with a party of 200 men. He had before sent the highlanders, rangers, and a party of Indians under colonal Palmer, with orders to lie in the woods, near Augustine, and hinder the Spanish parties from coming out by land; but with positive orders not to come to any general action, nor lie two nights in the same place. The general then came up to the commodore, and held a consultation: a landing was determined to be attempted, and captain Warren, who on this occasion had a commission given him to command as lieutenant-colonel, offered his service. Anastasia was immediately attacked and taken; for it was soon found that the river which runs between that island and the castle, near which the town lay, was too wide to batter in breach. It was then resolved to attempt to cross the river, and land near the town; but now the half-gallies were a floating battery, so that there was no possibility of landing without first taking or driving them away. This, however, the general offered to attempt with the boats of the squadron: but so many obstacles arose to impede the progress of the siege, that general Oglethorpe finally failed in his principal aim, although he succeeded in his other views, which were to intimidate the Spaniards from invading Georgia and Carolina. They remained inactive within their own territories until 1742, when they collected a body of troops and entered Georgia, where they committed many ravages; but they were obliged to quit their enterprize with disgrace, by the bravery and conduct of general Oglethorpe.

The general continued in his government until March 1743, when, having received information that the Spaniards of St. Augustine were making preparations for a second invasion of Georgia, he set out at the head of a body of Indians, a detachment of his own regiment, the highlanders, and Georgia rangers, and, on the 6th of the same month, landed at Mattheo, or St. John's river, from whence he proceeded forward to St. Augustine, the Spaniards retiring into the town on his approach; but, after encamping some days, finding the enemy would not venture out

in the field, and being in no condition to undertake a siege he had before miscarried in, he returned to Frederica, and in September following he arrived in England.

The ill success of the attack on St. Augustine was ascribed to different causes, as the interests and passions of several of the persons concerned in the business operated. By some it was imputed to treachery: by others, to the misconduct of the general. A controversy, carried on with much acrimony, ensued; and, on the general's return to England, nineteen articles of complaint were delivered in against him by lieutenant-colonel William Cooke, on which a board of officers sat a considerable time, when, after hearing the evidence, they, on the 7th of June, 1744, dismissed the charges as groundless and malicious, and declared the accuser incapable of serving his majesty. In the month of September in this year the general married the only daughter of sir Nathan Wright, bart. of Cranham-hall, in Essex.

On the 30th of March, 1745, he was promoted to the rank of major-general; and the rebellion breaking out in that year, we find him in December with his regiment very actively employed in following the rebels; but though he was frequently close to them, he did not overtake them, and in February 1746 he arrived in London. His conduct again became the subject of inquiry. On the 29th of September his trial came on at the Horse Guards, and ended the 7th of October, when he was again honourably acquitted; and the Gazette of the 21st of that month declared, that his majesty was graciously pleased to confirm the sentence.

Here his military character seems to have ended; for we do not find that he was any way employed in the war of 1756. On the establishing the British Herring Fishery in 1750, he took a very considerable part, and became one of the council; in which situation he, on the 25th of October, delivered to the prince of Wales the charter of incorporation, in a speech printed in the journals of that year. In 1754 he was candidate for the borough of Haslemere, which he had represented in former parliaments; but on the close of the poll the numbers were found to be, for J. More Molyneux 75, Phil. Carteret Webb 76, Peter Burrel 46, and for himself only 45.

It has been said, that after this period he was reduced to great difficulties in his fortune, and to the necessity of

practising in some manner the science of physic as a profession. We know, however, of no authority for this assertion. On Feb. 22, 1765, he was advanced to the rank of general, and lived to be the oldest officer in the king's service. He died at Cranham, June 30, 1785.

He is represented to have been a man of great benevolence, and has been immortalized both by Thomson and Pope. He was at once, says Dr. Warton, a great hero and a great legislator. The vigour of his mind and body has seldom been equalled. The vivacity of his genius continued to a great old age. The variety of his adventures, and the very different scenes in which he had been engaged, merit a more full narrative than we have been able to furnish. Dr. Johnson once offered to write his life, if the general would furnish the materials. Johnson had a great regard for him, for he was one of the first persons that highly, in all companies, praised his "London." But the greatest lustre of his life was derived from his benevolent and judicious settlement of the colony of Georgia.[1]

OISEL, or OUZEL (JAMES), a learned civilian, was born at Dantzic May 4, 1631. His father originally intended him for commercial life, and sent him to Holland with that view; but as he betrayed a stronger inclination to study, and employed all his leisure hours in acquiring knowledge that could be of no use in trade, he was permitted to enter upon a regular course of academic instruction at Leyden. At this university, which he entered in 1650, he was enabled to profit by the instructions of those learned contemporaries, Salmasius, Daniel Heinsius, Boxhornius, Golius, &c.; and he had not been here above two years before he published an excellent edition of Minutius Felix, in quarto, dedicated to Christina queen of Sweden. Both Niceron and Morhoff accuse him of plagiarism in this work; but Chaufepie defends him, and apparently with justice. Besides the belles-lettres, he studied law, both at Leyden and Utrecht, and took his doctor's degree at the former in 1654. Next year he visited England and France, and meant to have proceeded to Italy; but hearing at Geneva that the plague raged there, he went a second time to England and France, and re-

[1] European Magazine for 1785.—Manning and Bray's Hist. of Surrey.—Nichols's Bowyer.—Boswell's Life of Johnson.—Gent. Mag. see Index.

turned to Holland in 1657. He afterwards resided, partly at Utrecht, and partly at Leyden and the Hague, until 1667, when he was appointed professor of law at Groningen. The conformity of his ideas with those of Puffendorf occasioned a great intimacy between them. Oisel accumulated a large library, a catalogue of which was published about the time of his death, which happened June 20, 1686. His other works were principally an edition of Aulus Gellius, Leyden, 1666, 8vo, and a treatise entitled "Thesaurus selectorum numismatum antiquorum ære expressorum," Amst. 1677, 4to, a curious and scarce performance; but originally suggested to him by some booksellers who had purchased the plates of a similar work in German by Joachim Oudaan, and requested Oisel to illustrate them in the Latin language. He had a nephew Philip Oisel, a divine, who published some works on the Hebrew accents and on the Decalogue.[1]

OKELY (FRANCIS), a learned, but somewhat enthusiastic divine, was born in 1718, and educated at the Charter-house, and at St. John's college, Cambridge, where he proceeded B. A. 1739. At this time he appears to have conceived those notions which interrupted his regular advancement, and was ordained deacon in the Moravian church. He afterwards offered himself as a candidate for priest's orders in the church of England; but, when the bishop intimated the invalidity of his first orders, Mr. Okely would not be ordained priest on such terms, and therefore adhered, through life, to the Moravian congregations, and was highly esteemed by the few who lived in communion with him, on account of his piety, benign temper, and liberal sentiments. He died at Bedford May 9, 1794, in his seventy-sixth year. The peculiar turn of his mind may be understood from the titles of his publications: 1. A translation from the High Dutch, of "Twenty-one Discourses, or Dissertations, upon the Augsburgh Confession, which is also the Brethren's Confession of Faith, delivered by the ordinary of the Brethren's Churches before the seminary," &c. 1754, 8vo. 2. "Psalmorum aliquot Davidis Metaphrasis Græca Joannis Serrani," &c. 1770, 12mo. 3. "The Nature and Necessity of the new creature in Christ, stated and described, according to the heart's experience and true practice, by Johanna Eleanora

[1] Chaufepie.—Niceron, vol. XLII.—Moreri.

de Mellari: translated from the German," 1772, 8vo. 4. "The divine visions of John Englebrecht," 1781, 2 vols. 8vo. 5. "A faithful Narrative of God's gracious dealings with Hiel," 1781, 8vo. 6. "A Display of God's Wonders, done upon the person, &c. of John Englebrecht," &c. 1781. 7. "The indispensable necessity of Faith, in order to the pleasing God: being the substance of a discourse preached at Eydon in Northamptonshire," 1781, 8vo.[1]

OKOLSKI (SIMON), a Dominican, was a native of Russia, and became provincial of his order in Poland, in 1649. He published, in 1641, at Cracow, a work entitled "Orbis Polonus," in three volumes folio, being a history of the Polish nation, to which the author is somewhat partial, with learned researches concerning the origin of the Sarmatians. The work is rare, but of no high value. He was author also of a work entitled "Preco divini verbi Albertus episcopus Ratisponenis," printed at Cracow in 1649.[2]

OLAHUS (NICHOLAS), a learned prelate, was born at Hermanstadt, in 1493. After various preferments, he was nominated by Ferdinand, king of Hungary, bishop of Zagrat, and chancellor of the kingdom. He was afterwards elevated to the see of Agria, and being present at the famous siege of that town by the Turks in 1552, he contributed greatly to the spirited and successful defence made by the inhabitants. In 1553 he was appointed archbishop of Strigonia, and held two national councils at Tyrnau, the acts of which were printed at Vienna in 1560, and was instrumental in founding the first Jesuits' college in Hungary at Tyrnau. In 1562 he was created palatine of the kingdom, in which quality he crowned Maximilian as king of Hungary. He died at Tyrnau in 1568; leaving behind him, as monuments of his industry and learning, "A Chronicle of his own Times:" "A History of Attila," Presb. 1538, and "A Description of Hungary." His life is given in father Muszka's history of the Palatines of Hungary, printed in 1752, folio.[3]

OLAUS MAGNUS. See MAGNUS.

OLDCASTLE (Sir JOHN), called the good lord Cobham, the first author, as well as the first martyr, among our nobility, was born in the fourteenth century, in the reign of Edward III. He obtained his peerage by marrying the heiress of that lord Cobham, who, with so much

[1] Nichols's Bowyer.—Gent. Mag. vol. LXIV.
[2] Moreri. [3] Dict. Hist.

virtue and patriotism opposed the tyranny of Richard II. and, with the estate and title of his father-in-law, seems also to have taken possession of his virtue and independent spirit. The famous statute against provisors was by his means revived, and guarded by severer penalties. He was one of the leaders in the reforming party, who drew up a number of articles against the corruptions which then prevailed among churchmen, and presented them, in the form of a remonstrance, to the Commons. He was at great expence in collecting and transcribing the works of Wickliff, which he dispersed among the people; and he maintained a great number of his disciples as itinerant preachers in many parts of the country. These things naturally awakened the resentment of the clergy against him. In the reign of Henry IV. he had the command of an English army in France, which was at that time a scene of great confusion, through the competition of the Orlean and Burgundian factions; and obliged the duke of Orleans to raise the siege of Paris. In the reign of Henry V. he was accused of heresy, and the growth of it was particularly attributed to his influence. The king, with whom lord Cobham was a domestic in his court, delayed the prosecution against him; and undertook to reason with him himself, and to reduce him from his errors. Lord Cobham's answer is upon record. "I ever was," said he, "a dutiful subject to your majesty, and ever will be. Next to God, I profess obedience to my king; but as to the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. It is sure as God's word is true, he is the great antichrist foretold in holy writ." This answer so exceedingly shocked the king, that, turning away in visible displeasure, he withdrew his favour from him, and left him to the censures of the church. He was summoned to appear before the archbishop; and, not appearing, was pronounced contumacious, and excommunicated. In hopes to avoid the impending storm, he waited upon the king with a confession of his faith in writing, in his hand; and, while he was in his presence, a person entered the chamber, cited him to appear before the archbishop, and he was immediately hurried to the Tower. He was soon after brought before the archbishop, and read his opinion of these articles, on which he supposed he was called in question, viz. the Lord's supper, penance, images, and pilgrimages. He was told,

that in some parts he had not been sufficiently explicit; that on all these points holy church had determined; by which determinations all Christians ought to abide; and that these determinations should be given him as a direction of his faith; and in a few days he must appear again and give his opinion. At the time, he said among other things, "that he knew none holier than Christ and the apostles; and that these determinations were surely none of theirs, as they were against scripture." In conclusion, he was condemned as an heretic, and remanded to the Tower, from which place he escaped, and lay concealed in Wales. The clergy, with great zeal for the royal person, informed the king, then at Eltham, that 20,000 Lollards were assembled at St. Giles's for his destruction, with lord Cobham at their head. This pretended conspiracy, though there were not above 100 persons found, and those poor Lollards assembled for devotion, was entirely credited by the king, and fully answered the designs of the clergy; but there is not the smallest authority for it, in any author of reputation. A bill of attainder passed against lord Cobham; a price of a thousand marks was set upon his head; and a perpetual exemption from taxes promised to any town that should secure him. After he had been four years in Wales, he was taken at last by the vigilance of his enemies, brought to London in triumph, and dragged to execution in St. Giles's-fields. As a traitor, and a heretic, he was hung up in chains alive upon a gallows; and, fire being put under him, was burnt to death, in December, 1417.

He wrote, "Twelve Conclusions addressed to the parliament of England." At the end of the first book he wrote some monkish rhymes in Latin, which Bale has preserved, and which, he says, "were copyed out by dyverse men, and set upon theyr wyndowes, gates, and dores, which were then knowen for obstynate hypocrytes and fleshlye livers, which made the prelates madde." Bale published "A brefe Chronycle concernynge the Examynacyon and death of the blessed martyr of Christ, syr Johan Oldecastell the lorde Cobham," which was reprinted under the care of Mr. Lewis, of Margate, in 1729. His life has been since elegantly written by Mr. Gilpin. "Lord Cobham," says this biographer, "had been much conversant in the world; and had probably been engaged in the early part of his life, in the licence of it. His religion, however,

put a thorough restraint upon a disposition naturally inclined to the allurements of pleasure. He was a man of a very high spirit, and warm temper; neither of which his sufferings could subdue. With very little temporizing he might have escaped the indignities he received from the clergy, who always considered him as an object beyond them; but the greatness of his soul could not brook concession. In all his examinations, and through the whole of his behaviour, we see an authority and dignity in his manner, which speak him the great man in all his afflictions. He was a person of uncommon parts, and very extensive talents; well qualified either for the cabinet or the field. In conversation he was remarkable for his ready and poignant wit. His acquirements were equal to his parts. No species of learning which was at that time in esteem had escaped his attention. It was his thirst of knowledge, indeed, which first brought him acquainted with the opinions of Wickliff. The novelty of them engaged his curiosity. He examined them as a philosopher, and in the course of his examination became a Christian." [1]

OLDENBURG (HENRY), who wrote his name sometimes GRUBENDOL, reversing the letters, was a learned German, and born in 1626, in the duchy of Bremen, in the Lower Saxony, being descended from the counts of Oldenburg, in Westphalia, whence his name. During the long English parliament in Charles I.'s time, he was appointed consul for his countrymen, in which post he continued at London after the usurpation of Cromwell; but, being discharged from that employment, he was made tutor to the lord Henry Obrien, an Irish nobleman, whom he attended to the university of Oxford, and in 1656 entered himself a student, chiefly for the sake of admission to the Bodleian library. He was afterwards tutor to William lord Cavendish, and was acquainted with Milton, among whose "Epistolæ familiares," are four letters to Oldenburg. During his residence at Oxford he became also acquainted with the members of that little association which gave birth to the royal society; and, upon the foundation of this latter, he was elected fellow; and, when the society found it necessary to have two secretaries, he was chosen assistant to Dr. Wilkins. He applied himself with

[1] Gilpin's Lives.—Fox's Acts and Monuments.—Walpole's Royal and Noble Authors, by Park.—Bale's Brief Chronicle.—Milner's Ch. Hist. chap. I. century XV. vol. IV. part. I.

extraordinary diligence to the business of this office, and began the publication of the "Philosophical Transactions," with No. 1. in 1664. In order to discharge this task with greater credit to himself and the society, he held a correspondence with more than seventy learned persons, and others, upon a vast variety of subjects, in different parts of the world. This fatigue would have been insupportable, had he not, as he told Dr. Lister, answered every letter the moment he received it, a rule which cannot be too warmly recommended, whether in cases of business, literature, or pleasure. Among Oldenburg's correspondents may be mentioned the celebrated Robert Boyle, with whom he had a very intimate friendship; and he translated several of that gentleman's works into Latin*.

About 1674 he was drawn into a dispute with Mr. Robert Hooke; who complained, that the secretary had not done him justice in the "Transactions," with respect to the invention of the spiral spring for pocket-watches. The contest was carried on with great warmth on both sides for two years, when it was determined, much to Oldenburg's honour, by a delaration of the council of the royal society, Nov. 20, 1676, in these words: "Whereas the publisher of the Philosophical Transactions hath made complaint to the council of the royal society, of some passages in a late book of Mr. Hooke, entitled 'Lampas,' &c. and printed by the printer of the said society, reflecting on the integrity and faithfulness of the said publisher,

* It appears that in 1667 he was taken up on suspicion, and imprisoned in the Tower. In a letter dated London, Sept. 7, of that year, he writes thus: "I was so stifled by the prison-air, that as soon as I had my enlargement from the Tower, I widen'd it, and took it from London into the Contry, to fann myselfe for some days in the good air of Craford in Kent. Being now returned, and having recovered my stomach, which I had in a manner quite lost, I intend, if God will, to fall to my old trade, if I have any support to follow it. My late misfortune, I feare, will much prejudice me; many persons unacquainted with me, and hearing me to be a stranger, being apt to derive a suspicion upon me. Not a few came to the Tower, merely to enquire after my crime, and to see the warrant; in which when they found, that it was for dangerous desseins and practices, they spred it over London, and made others have no good opinion of me. *Incarcera audacter, semper aliquid hæret.* Before I went into the contry, I waited on my lord Arlington, kissing the rod. I hope, I shall live fully to satisfy his majesty, and all honest Englishmen, of my integrity, and of my reall zeal to spend the remainder of my life in doing faithfull service to the natior, to the very utmost of my abilities. I have learned, during this commitment, to know my reall friends. God Almighty blesse them, and enable me to convince them all of my gratitude." By his other correspondence, a part of which is printed in the "General Dictionary including Bayle," we learn that he was always poor, and ill rewarded for his services.

in his management of the intelligence of the said society; this council had thought fit to declare, in the behalf of the publisher aforesaid, that they knew nothing of the publication of the said book; and farther, that the said publisher hath carried himself faithfully and honestly in the management of the intelligence of the royal society, and given no just cause for such reflections."

Mr. Oldenburg continued to publish the Transactions as before, to No. CXXXVI, June 25, 1677; after which the publication was discontinued till Jan. following; then resumed by his successor in the secretary's office, Mr. Nehemiah Grew, who carried it on till Feb. 1678. Our author dying at his house at Charlton, near Greenwich, in Kent, in August that year, was interred there. Besides the works already mentioned, he translated into English, 1. "The Prodromus to a Dissertation by Nich. Steno, concerning Solids naturally contained within Solids," &c. 1671, 8vo. 2. "A genuine explication of the Book of Revelations," &c. 1671, 8vo, written by A. B. Piganius. "The Life of the Duchess of Mazarine," in 8vo, translated from the French. He left a son, named Rupert, from prince Rupert his godfather, and a daughter, named Sophia, by his wife, who was daughter and sole heir to the famous John Dury, a Scotch divine.[1]

OLDENBURGER (Philip Andrew), an eminent professor of law and history at Geneva, died in that city in 1678, leaving a great number of valuable works, some of them published under feigned names, particularly *Burgoldensis*. The following are the principal: 1. "Thesaurus rerum publicarum totius orbis," Geneva, 1675, 4 vols. 8vo, a useful and curious book for the knowledge of the new monarchies and their interests. 2. "Limnæus enucleatus," ibid. 1670, folio; a work in high repute, and necessary for those who study the law of the empire. 3. "Notitia Imperii, sive discursus in instrumentum pacis Osnabrugo-Monasteriensis," under the name of Phil. And. Burgoldensis, 4to. 4. "Tractatus de Rebuspublicis turbidis in tranquillum statum reducendis, in eoque conservandis." 5. "Tractatus de quatuor elementis juridicè consideratis et notis illustratus." 6. "Manuale principum Christianorum de vera eorum felicitate." 7. "Tractatus Juridico-

[1] Gen. Dict.—Martin's Biog. Phil.—Ath. Ox. vol. II.—Ward's Gresham Professors.

Politicus de securitate juris, publici ac privati." 8. "De origine et progressu juris Romani," &c.[1]

OLDFIELD (ANNE), a celebrated English actress, and most accomplished woman, was born in Pall-mall, London, in 1683. Her father, once possessed of a competent estate, was then an officer in the guards; but, being improvident, left his family, at his death, almost destitute. In these circumstances, the widow was forced to live with a sister, who kept a tavern in St. James's market; and the daughter was placed with a sempstress in King-street, Westminster. Miss Oldfield, in the mean time, conceived an extraordinary taste for the drama, and was entertaining her relations at a tavern by reading, or attempting to act, when her voice chanced to reach the ear of Farquhar, the celebrated dramatic writer, who happened to dine in the same house. On being introduced, he was struck with her agreeable person and carriage, and presently pronounced her admirably formed for the stage. This concurring with her own inclinations, her mother opened the matter to sir John Vanburgh, a friend of the family, who having the same favourable opinion of her talents, recommended her to Mr. Rich, then patentee of the king's theatre. She remained, however, in comparative obscurity, till 1703, when she first appeared to advantage in the part of Leonora in "Sir Courtly Nice;" and established her theatrical reputation, the following year, in that of Lady Betty Modish in the "Careless Husband."

A little before this time, she formed an illicit connection with Arthur Maynwaring, esq. who interested himself greatly in the figure she made upon the stage; and it was in some measure owing to the pains he took in improving her natural talents, that she became, as she soon did, the delight and chief ornament of it. After the death of this gentleman, which happened in Nov. 1712, she engaged in a like commerce with brigadier-gen. Charles Churchill, esq.* She had one son by Maynwaring; and another by

* George II. and queen Caroline, when prince and princess of Wales, condescended sometimes to converse with her at their levees. One day, the princess asked her, if she was married to general Churchill? "So it is said, may it please your highness, but we have not owned it yet." It may appear singular, to quote the late pious sir James Stonhouse for anecdotes of Mrs. Oldfield, yet in one of his letters, we are informed that she always went to the house in the same dress she had worn at dinner in her visits to the houses of great people; for she was much caressed on account of her pro-

[1] Moreri.—Dict. Hist.

Churchill, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. About 1718, Savage, the poet, being reduced to extreme necessity, his very singular case so affected Mrs. Oldfield, that she settled on him a pension of 50*l.* per annum, which was regularly paid as long as she lived. This, added to other generous actions, together with a distinguished taste in elegance of dress, conversation, and manners, have generally been spread as a veil over her failings; and such was her reputation, that upon her death, which happened Oct. 23, 1730, her corpse was carried from her house in Grosvenor-street to the Jerusalem Chamber, and after lying in state, was conveyed to Westminster abbey, the pall being supported by lord De la Warr, lord Hervey, the right hon. George Bubb Doddington, Charles Hedges, esq. Walter Carey, esq. and captain Elliot; her eldest son Arthur Maynwaring, esq. being chief mourner. She was interred towards the west end of the south aile, between the monuments of Craggs and Congreve. At her own desire, she was elegantly dressed in her coffin, with a very fine Brussels laced head, a Holland shift, with a tucker and double ruffles of the same lace, a pair of new kid gloves, and her body wrapt up in a winding-sheet. On this account, Pope introduced her, in the character of Narcissa, in Epistle I. line 245,

"Odious! in woollen! 'twould a saint provoke," &c.

She left the bulk of her substance to her son Maynwaring, from whose father she had received it; without neglecting, however, her other son Churchill, and her own relations.

In her person, we are told by her contemporaries, that she was of a stature just rising to that height where the graceful can only begin to shew itself; of a lively aspect and command in her mien. Nature had given her this peculiar happiness, that she looked and maintained the agreeable at a time of life when other fine women only raise admirers by their understanding. The qualities she had acquired were the genteel and the elegant; the one in her air, the other in her dress. The Tatler, taking notice of her dress, says, "That, whatever character she re-

fessional merit, and her connection with Mr. Churchill, the duke of Marlborough's brother; that she used to go to the play-house in a chair, attended by two footmen; that she seldom spoke to any of the actors; and was allowed a sum of money to buy her own clothes. Letters from the rev. J. Orton, and the rev. sir J. Stonhouse, vol. II. p. 250.

presented, she was always well dressed. The make of her mind very much contributed to the ornament of her body. This made every thing look native about her; and her clothes were so exactly fitted, that they appeared, as it were, part of her person. Her most elegant deportment was owing to her manner, and not to her habit. Her beauty was full of attraction, but more of allurement. There was such a composure in her looks, and propriety in her dress, that you would think it impossible she should change the garb you one day saw her in for any thing so becoming, till you next day saw her in another. There was no other mystery in this, but that, however she was apparelled, herself was the same; for, there is an immediate relation between our thoughts and gestures, that a woman must think well to look well."[1]

OLDHAM (HUGH), an English prelate, and an eminent benefactor to Corpus college, Oxford, is supposed to have been born at Manchester, or more probably at Oldham, near Manchester. He was educated at Oxford, whence, after remaining some time, he removed to Cambridge, completed his studies, and took the degree of D. D. In 1493, Margaret countess of Richmond, whose chaplain he was, presented him to the rectory of Swinshead in Lincolnshire, and in July 1494, to the valuable living of Cheshunt, of which he was the last rector, as it was appropriated shortly after to the convent of Westminster. In the same year we find him prebendary of Collwich in the church of Lichfield, and of Freeford in that church in 1501. In 1497, he was prebendary of Leighton-Bosard in the church of Lincoln, and in 1499 prebendary of South Cave in York. In 1504, he was, by the interest of his patroness the countess of Richmond, advanced to the see of Exeter, in which he sat till his death, June 15, 1519. He is said not to have been a man of profound learning, but a great encourager of it. Wood says that he had an intention of joining with bishop Smyth in the foundation of Brazen-nose college, but mentions no authority, yet since his arms were displayed in the windows of the original library of that college, there can be no doubt that he contributed to finish or furnish the room. His principal benefactions, however, were bestowed on the contemporary

[1] Life published under the name of Egerton, 1731, 8vo.—Biog. Brit.—Tatler, 8vo edit. 1806, vol. I, p. 104; IV. 152.

foundation of Corpus Christi college. The design of Fox, the founder of Corpus, originally went no farther than to found a college for a warden, and a certain number of monks and secular scholars belonging to the priory of St. Swithin in Winchester; but our prelate induced him to enlarge his plan to one of more usefulness and durability. He is said to have addressed Fox thus: "What, my lord, shall we build houses, and provide livelihoods for a company of monks, whose end and fall we ourselves may live to see! No, no: it is more meet a great deal that we should have care to provide for the increase of learning, and for such as who by their learning shall do good to the church and commonwealth." This wise and liberal advice being taken, Oldham became the second great benefactor to Corpus, by contributing six thousand marks, besides lands. He also founded the grammar-school of Manchester, still a flourishing seminary, and connected with the three colleges of Corpus and Brazen-nose in Oxford, and St. John's in Cambridge.[1]

OLDHAM (JOHN), an English poet, was born Aug. 9, 1653, at Shipton, near Tedbury in Gloucestershire, where his father was a nonconformist minister, and had a congregation. He educated his son in grammar-learning, and afterwards sent him to Tedbury school, where he spent about two years. In June 1670, he was admitted of Edmund-hall, Oxford, where he was soon distinguished for a good Latinist, and made poetry and polite literature his chief study. In May 1674, he proceeded B. A. but soon after was called home, much against his inclination. He continued some time with his father, still cultivating his muse: one of the first fruits of which was "A Pindaric Ode," the next year, upon the death of his friend and constant companion, Mr. Charles Morvent. Shortly after this, he became usher to the free-school at Croydon in Surrey, yet found leisure to compose several copies of verses; some of which, being seen in MS. by the earls of Rochester and Dorset, sir Charles Sedley, and other wits of distinction, were so much admired, that they surprised him with an unexpected visit at Croydon. Mr. Shepherd (then master of the school) attributed the honour of this visit to himself; but they soon convinced him, that he was not the

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist. vol. I.—Willis's Cathedrals.—Churton's Lives of the Founders.—Wood's Colleges and Halls, &c.

object of their curiosity. The visit, however, brought Oldham acquainted with other persons of wit and distinction, and probably by their means, he was, in 1678, removed from Croydon, and appointed tutor to the two grandsons of sir Edward Thurland, a judge, near Rygate in Surrey. He continued in this family till 1681; when, being out of employment, he passed some time in London among the wits, and was afterwards engaged as tutor to a son of sir William Hickes. This gentleman, living near London, was intimately acquainted with Dr. Richard Lower, an eminent physician there, and who encouraged Oldham to study physic, in which he made some progress; but he had no relish for protracted study, and preferred the occasional exercise of his pen on temporary subjects. Having discharged his trust, in qualifying young Hickes for foreign travels, he declined, though earnestly pressed, to go abroad with him, and took leave of the family. With a small sum of money which he had saved, he now hastened to London, where company seduced him into intemperance, yet in other respects he neither degraded nor disgraced his character. Before he had been long in the metropolis, he was found out by the noblemen who had visited him at Croydon, and who now brought him acquainted with Dryden, who highly esteemed him, conceived a very great opinion of his talents, and honoured his memory with some very pathetic and beautiful lines.

But what turned to his greater advantage was, his being made known to the earl of Kingston, who became his patron, and entertained him with great respect at his seat at Holme-Pierpoint; apparently in the view of making him his chaplain, if he would qualify himself for it by entering into orders. But he had the utmost aversion for that office, as appears from his "Satire," addressed to a friend, who was about to leave the university, and come abroad into the world; in which he lets him know, that he was deterred from the thought of such an office by the servility too often expected from it. He remained, however, an inmate in the earl's house, till his death, which was occasioned by the small-pox, Dec. 9, 1683, in his 30th year. He was buried in the church of Holme-Pierpoint, the earl attending as chief mourner, who soon after erected a monument to his memory, with an inscription expressing his eloge in Latin, to this effect: "No poet was more inspired with the sacred furor, none more sublime in sen-

timents, none more happily bold in expression, than he." In his person, he was tall of stature, very thin, long-visaged, with a high nose and prominent; his aspect unpromising, but satire was in his eye. His constitution was tender, and inclined to a consumption; and not a little injured by application to learned authors, in whom he was well versed. His genius lay chiefly to satire, where, however, he did not always keep within the bounds of decency.

His works have been frequently printed in one volume, 8vo; in 1722, in 2 vols. 12mo, with the "Author's Life;" and lately, under the inspection of captain Thomson, in 3 vols. 12mo. They consist of no less than fifty pieces; the chief of which are, "The Four Satires upon the Jesuits," written in 1679. In 1681 he published "Some new pieces" by the author of the Satires upon the Jesuits, 8vo. The fame he acquired by these satires procured him the title of the English Juvenal, and although his language is frequently harsh and coarse, there are many passages of vigour and elegance, and much vivacity of description. Pope used to say, "Oldham is a very indelicate writer; he has strong rage, but too much like Billingsgate. Lord Rochester had much more delicacy, and more knowledge of mankind. Oldham is too rough and coarse. Rochester is the medium between him and the earl of Dorset, who is the best."[1]

OLDISWORTH (WILLIAM), a writer well known in the reigns of queen Anne and George I. but of whom little is remembered, unless the titles of some few of his literary productions. One of his names took the degree of M. A. at Hart-hall, Oxford, in 1670. He was one of the original authors of "The Examiner," and continued to write in that paper as long as it was kept up. He published, "A Vindication of the Bishop of Exeter" (Dr. Blackall), against Mr. Hoadly. 2. A volume called "State Tracts;" and another called "State and Miscellany Poems, by the author of the Examiner," 1715, 8vo. He translated, 3. The "Odes, Epodes, and Carmen Seculare, of Horace;" wrote, 4. The "Life of Edmund Smith," prefixed to his works, 1719; and, 5. "Timothy and Philatheus, in which the principles and projects of a late whimsical book, entitled The Rights of the Christian Church, &c. are fairly stated and answered in their kind, &c. By

[1] Biog. Brit.—Seward's Anecdotes, vol. II.—Spence's Anecdotes, MS.

a Layman," 1709, 1710, 3 vols. 8vo. This is the work to which Pope makes Lintot the bookseller allude, in their pleasant dialogue on a journey to Oxford, and which perhaps may also convey one of Pope's delicate sneers at Oldisworth's poetry *. He also published a translation of "The Accomplished Senator," from the Latin of Gozliski, bishop of Posnia, 1733, 4to. In the preface to this work he defends his own character as a writer for the prerogative and the ministry, and boldly asserts his independence, while he admits that he wrote under the earl of Oxford. He insinuates that some things have been published under his name, in which he had no hand, and probably the above-mentioned "State and Miscellany Poems" were of that number. His attachment to the Stuart family occasioned a report that he was killed at the battle of Preston in 1715; but it is certain that he survived this engagement many years, and died Sept. 15, 1734.[1]

OLDMIXON (JOHN), ridiculed in the Tatler by the name of Mr. Omicron, "the Unborn Poet," descended from an ancient family of the name, originally seated at Oldmixon, near Bridgewater, in Somersetshire, and was born in 1673. Where he was educated is not known. He appears to have been early a writer for the stage; his first production was "Amyntas," a pastoral, and his second, in 1700, an opera, neither of much merit or success. He soon, however, became a violent party-writer, and a severe and malevolent critic. In the former light he was a strong opponent of the Stuart family, whom he has, on every occasion, endeavoured to vilify without any regard to that impartiality which ought ever to be the essential characteristic of an historian. As a critic he was perpetually attacking, with evident tokens of envy and malevolence, his several contemporaries; particularly Addison, Eusden, and Pope. The last of these, however, whom he had attacked in different letters which he wrote in "The Flying Post," and repeatedly reflected on in his "Prose essays on Criticism," and in his "Art of Logic and Rhetoric," written in imitation of Bouhours, has introduced him into his "Dunciad," with some very distinguishing marks of eminence among the devotees of dulness. In the second book of that severe poem, where the dunces are

* "I'll say that for Oldisworth (though I lost by his Timothys) he translates an ode of Horace the quickest of any man in the kingdom." Bowles's edition of Pope, vol. VII. p. 372.

[1] Nichols's Bowyer.

contending for the prize of dulness, by diving in the mud of Fleet-ditch, he represents our author as mounting the sides of a lighter, in order to enable him to take a more efficacious plunge. Oldmixon's malevolence of abuse entitled him to the above-mentioned honour; and, to the disgrace of the statesmen of that time, his zeal as a virulent party-writer procured him the place of collector of the customs at the port of Bridgewater, but he died at his house in Great Pulteney-street, aged sixty-nine, July 9, 1742. He left a daughter, who died in 1789, at Newland in Gloucestershire, aged eighty-four. Another of his daughters sung at Hickford's rooms in 1746. He lies buried in Ealing church.

Mr. Oldmixon, though rigid to others, is far from unblameable himself, in the very particulars concerning which he is so free in his accusations, and that sometimes even without the least regard to truth; one remarkable instance of this kind was his infamous attempt to charge three eminent persons with interpolation in Lord Clarendon's "History." This, however, was fully and satisfactorily disproved by bp. Atterbury, the only survivor of them; and the pretended interpolation, after a space of almost ninety years, was produced in his lordship's own hand-writing. Yet, notwithstanding Oldmixon's indignation against this pretended crime, it is a fact that when employed by bishop Kennet in publishing the historians in his "Collection," he made no scruple to pervert "Daniel's Chronicle" in numberless places, which renders Kennet's first edition of little value. His principal works were, the "History of the Stuarts," folio, and "the Critical History of England;" besides which he wrote, 1. "Reflections on Dr. Swift's Letter to the Earl of Oxford about the English Language," 1712, 8vo. 2. "A volume of Poems," 1714. 3. "The Life of Arthur Maynwaring, esq." whose "Posthumous Works" were collected by Mr. Oldmixon in 1715, and whom he had considerably assisted in "The Medley." 4. "The Life of Queen Anne." 5. "A Review of Dr. Grey's Defence of our ancient and modern Historians." He wrote also a tragedy, an opera, and two pastorals; and his name is to one of Curll's infamous publications, called "Court tales, or a History of the Amours of the present Nobility," of which a second edition was published in 1731.[1]

[1] Cibber's Lives.—Biog. Dram.—Swift and Pope's Works; see Indexes.—Lysons's Environs, vol. II.

OLDYS (WILLIAM), a bibliographer of great industry and accuracy, was born July 14, 1696. He was the natural son of Dr. William Oldys, chancellor of Lincoln, commissary of St. Catharine's, official of St. Alban's, and advocate of the Admiralty, by a woman who was maintained by her keeper in a very penurious and private manner, and whose son, it is probable, had but little assistance in his education from parents so circumstanced.

This Dr. Oldys, who was connected with Dryden and others in a translation of Plutarch's lives, to which he contributed the life of Pompey, was advocate of the Admiralty to James II. and served king William in the same department, though he was not fully convinced of the validity of that prince's claim to the crown. When he was ordered, in 1693, to prosecute those seamen as pirates who had attacked the English ships by virtue of a commission from James, he refused to obey; alleging, when he was examined by a committee of the privy council, that they were not traitors or pirates, that they had only acted *animo hostili*, not *animo furandi*; that, though James was supposed in England to have abdicated the throne, his authority was still believed to be legitimate by those who had followed him in his exile, as well as by the people of that country from which the commissions had issued; and that, even if his pretensions were false, a reputed power was equivalent to a real one, according to an established maxim *communis error facit jus*. Sir John Trenchard, the secretary of state, declared, that these reasons amounted to high treason; but Dr. Oldys would not retract his opinion, in which sir Thomas Pynfold readily concurred. The doctors Littleton and Tindal, on the contrary, maintained that James had no right to grant such commissions, and that all who acted under them were pirates. Oldys was now deprived of his office, which was given to Littleton, and some of the prisoners were condemned and executed. Though not a favourite at court, Dr. Oldys continued to practice as an advocate with great reputation and success, until his death in 1708. As a scholar, he was respectable; as a civilian, he was learned; as a pleader, eloquent and judicious.

Of the early part of his son's life little is known, except that he lost his parents soon, and, probably, was left to make his way in life unassisted by every thing but his own talents. Captain Grose says he soon squandered away a

small patrimony, and afterwards became an attendant on lord Oxford's library, of which, after Wanley's death, in 1726, it may be conjectured, he had the principal care. During this period he produced his most valuable works; and, while in this situation, had every opportunity of gratifying his passion for ancient and curious books. On the death of lord Oxford, in 1741, his valuable library fell into the hands of Osborne the bookseller, who dispersed it by a catalogue, in the formation of which Mr. Oldys was employed, as he was also in the selection made from the pamphlets, in a work in eight volumes 4to, entitled "The Harleian Miscellany." In compiling the catalogue, it is supposed he proceeded only to the end of the second volume. Dr. Johnson was afterwards employed.

His circumstances through life seem to have been at the best times moderate, and often approaching to necessitous. At one period, which, sir John Hawkins says, was while he was employed on Osborne's catalogue, he was confined in the Fleet-prison, and acquired such a liking for the company he found there, that to the end of his life, he used to spend his evenings in a house within the rules, with persons who, though confined within a certain district, were exempted from actual imprisonment. The only post he ever held was that of Norroy king of arms, given him by the duke of Norfolk, in return for the pleasure he had received from his Life of sir Walter Raleigh, which is undoubtedly his best biographical work. The chief part of his subsistence was derived from the booksellers, by whom he appears to have been constantly employed. He seems to have had but little classical learning, and his style is very uncouth, but his knowledge of English books has hardly been exceeded.

Captain Grose, who was acquainted with him, says he was a man of great good-nature, honour, and integrity, particularly in his character of an historian. "Nothing," adds he, "I firmly believe, would ever have biassed him to insert any fact in his writings he did not believe, or to suppress any he did. Of this delicacy he gave an instance at a time when he was in great distress. After his publication of the Life of sir Walter Raleigh, some booksellers, thinking his name would sell a piece they were publishing, offered him a considerable sum to father it, which he rejected with the greatest indignation."

From the same authority we learn, that Mr. Oldys, in the latter part of his life, abandoned himself to drinking, and was almost continually in a state of intoxication. At the funeral of the princess Caroline he was in such a situation as to be scarcely able to walk, and actually reeled about with a crown on a cushion, to the great scandal of his brethren *. He is said also to have been much addicted to low company.

His excesses, however, seem not to have shortened his life, though they might render his old age unrespected: he died April 15, 1761, at the age of sixty-five, and was buried the 19th following in the North aisle of the church of St. Bennet, Paul's-wharf, towards the upper end of the aisle. He left no will; and the property he possessed was barely sufficient to defray his debts and funeral expences: administration therefore was claimed by, and granted to, a creditor, Dr. Taylor the oculist, to whose family he was under obligations for acts of kindness to him beyond the loan of the money for which he was indebted.

Of the writings of Mr. Oldys, some of which were anonymous, the following account is probably very imperfect: 1. In the British Museum is Oldys's copy of "Langbaine's Lives," &c. not interleaved, but filled with notes written in the margin, and between the lines, in an extremely small hand. It came to the Museum as a part of the library of Dr. Birch, who bought it at an auction of Oldys's books and papers for one guinea. Transcripts of this have been made by various literary gentlemen. 2. Mr. Gough, in the first volume of his "British Topography," p. 567, tells us, that he had "been favoured, by George Steevens, esq. with the use of a thick folio of titles of books and pamphlets relative to London, and occasionally to Westminster and Middlesex, from 1521 to 1758, collected by the late Mr. Oldys, with many others added, as it seems, in another hand. Among them," he adds, "are many purely historical, and many of too low a kind to rank under the head of topography or history. The rest, which are very numerous, I have inserted, marked O, with corrections, &c. of those I had myself collected. Mr. Steevens purchased this MS. of T. Davies, who bought Mr. Oldys's library. It had been in the hands of Dr. Berkenhout, who had a

* This story is doubted by Mr. Noble, who says that the crown, on such funeral occasions, is always carried by Clarenceux, not Norroy.

design of publishing an English Topographer, and may possibly have inserted the articles in a different hand. It afterwards became the property of sir John Hawkins." 3. "The British Librarian, exhibiting a compendious Review of all unpublished and valuable books, in all sciences," which was printed without his name, in 1737, 8vo, and after having been long neglected and sold at a low price, is now valued as a work of such accuracy and utility deserves. 4. A "Life of sir Walter Raleigh," prefixed to his "History of the World," in folio. 5. "Introduction to Hayward's British Muse (1738);" of which he says, "that the penurious publishers, to contract it within a sheet, left out a third part of the best matter in it, and made more faults than were in the original." In this he was assisted by Dr. Campbell. 6. "His Observations on the Cure of William Taylor, the blind boy at Ightham, in Kent, by John Taylor, jun. oculist, 1753," 8vo. The title of the pamphlet here alluded to was, "Observations on the Cure of William Taylor, the blind Boy, of Ightham, in Kent, who, being born with cataracts in both eyes, was at eight years of age brought to sight on the 8th of October, 1751, by Mr. John Taylor, jun. oculist, in Hatton-garden; containing his strange notions of objects upon the first enjoyment of his new sense; also, some attestations thereof; in a letter written by his father, Mr. William Taylor, farmer, in the same parish: interspersed with several curious examples, and remarks, historical and philosophical, thereupon. Dedicated to Dr. Monsey, physician to the Royal hospital at Chelsea. Also, some address to the public, for a contribution towards the foundation of an hospital for the blind, already begun by some noble personages," 8vo. 7. Various lives in the "Biographia Britannica," with the signature G, the initial letter of Gray's-Inn, where he formerly lived. He mentions, in his notes on Langbaine, his life of sir George Etherege, of Caxton, of Thomas May, and of Edward Alleyn, inserted in that work. He composed the "Life of Atherton;" which, if it ever deserved to have had a place in that work, ought not to have been removed from it any more than the "Life of Eugene Aram," which is inserted in the second edition. That the publishers of the second edition meant no indignity to Oldys, by their leaving out his "Life of Atherton," appears from their having transcribed into their work a much superior quantity of his writings, consisting of notes

and extracts from printed books, styled "Oldys's MSS." Of these papers no other account is given than that "they are a large and useful body of biographical materials;" but we may infer, from the known industry and narrow circumstances of the writer, that, if they had been in any degree prepared for public consideration, they would not have so long lain dormant. 8. At the importunity of Curll, he gave him a sketch of the life of Nell Gwin, to help out his "History of the Stage." 9. He was concerned with Des Maizeaux in writing the "Life of Mr. Richard Carew," the antiquary of Cornwall, in 1722. 10. "Observations, Historical and Critical, on the Catalogue of English Lives." Whether this was ever printed we know not. 11. "Tables of the eminent persons celebrated by English Poets." This he seems to quote in a manuscript note on Langbaine, but it does not appear to have been printed. 12. He mentions, *ibidem*, the first volume of his "Poetical Characteristics," on which we may make the same remark. If these two works continued in MS. during his life-time, it is probable that they were not finished for publication, or that no bookseller would buy them. 13. Oldys seems to have been concerned likewise as a writer in the "General Dictionary," for he mentions his having been the author of "The Life of sir John Talbot," in that work; and in Birch's MSS. is a receipt from him for 1*l.* 5*s.* for writing the article of Fastolf. 14. He mentions likewise, in his notes on Langbaine, that he was the author of a pamphlet against Toland, called "No blind Guides." 15. He says, *ibidem*, that he communicated many things to Mrs. Cooper, which she published in her "Muse's Library." 16. In 1746 was published, in 12mo, "Health's Improvement; or, Rules comprising the nature, method, and manner, of preparing foods used in this nation. Written by that ever famous Thomas Moffett, doctor in physic; corrected and enlarged by Christopher Bennet, doctor in physic, and fellow of the College of Physicians in London. To which is now prefixed, a short View of the Author's Life and Writings, by Mr. Oldys; and an Introduction by R. James, M. D." 17. In the first volume of British Topography," page 31, mention is made of a translation of "Camden's Britannia," in 2 vols. 4to, "by W. O. esq." which Mr. Gough, with great probability, ascribes to Mr. Oldys. 18. Among the MSS. in the British Museum, described in Mr. Ayscough's Catalogue, we find p. 24, "Some Considerations upon the

publication of sir Thomas Roe's Epistolary Collections, supposed to be written by Mr. Oldys, and by him tendered to Sam. Boroughs, esq. with proposals, and some notes of Dr. Birch." 19. In p. 736, "Memoirs of the family of Oldys *." 20. In p. 741, "Two small pocket books of short Biographical Anecdotes of many Persons," and "some Fragments of Poetry," perhaps collected by Mr. Oldys? 21. In p. 750, and p. 780, are two MS letters "of Mr. Oldys," 1735, and 1751. 22. It is said, in a MS paper, by Dr. Ducarel, who knew him well, that Oldys had by him, at the time of his death, some collections towards a "Life of Shakspeare †," but not digested into any order, as he told the doctor a few days before he died. 23. On the same authority he is said to be a writer in, or the writer of, "The Scarborough Miscellany," 1732, and 1734. 24. "The Universal Spectator," of which he was some time the publisher, was a newspaper, a weekly journal, said, on the top of the paper, which appeared originally in single sheets, to be "by Henry Stonecastle, in Northumberland," 1730—1732. It was afterwards collected into two volumes 8vo; to which a third and fourth were added in 1747. In one of his MSS. we find the following well-turned anagram:

W. O.

In word and WILL I AM a friend to you,
And one friend OLD IS worth an hundred new.

OLEARIUS (ADAM), a learned traveller, whose German name was OELSCHLAGER, was born in 1599, or 1600, at Aschersleben, a small town in the principality of Anhalt. His parents were very poor, and scarcely able to maintain him, yet by some means he was enabled to enter as a student at Leipsic, where he took his degrees in arts and philosophy, but never was a professor, as some biographers

* These memoirs are among the Birch MSS. No. 4240, and contain an account of the family, drawn up by W. Oldys himself. As they are too long for our limits, and will not bear an abridgment, we refer our readers to the MS. itself in the British Museum. Alexander Oldys, called "The Little Poet," and sometimes "The English Scarron," appears by this MS. to have been a relation of our Oldys.

† It appears, from the edition of Shakspeare, 1778, vol. I. p. 223, that Mr. Steevens had seen these papers; as that gentleman quotes from them, with a compliment to Mr. Oldys's "veracity," the first stanza of a "satirical ballad" by Shakspeare, on his old friend sir Thomas Lucy, the magistrate, who punished him for deer-stealing.

[1] European Mag.—Gent. Mag. LIV. and LV; see Indexes.—Coote's Catalogue of Civilians.—Noble's College of Arms.—Grose's "Olio."

have asserted. He quitted Leipsic for Holstein, where the duke Frederic, hearing of his merit and capacity, wished to employ him. This prince having a wish to extend the commerce of his country to the East, determined to send an embassy to the Czar Michael Federowitz, and the king of Persia, and having chosen for this purpose two of his counsellors, Philip Crusius and Otto Bruggeman, he appointed Olearius to accompany them as secretary. Their travels lasted six years, during which Olearius collected a great fund of information respecting the various countries they visited. The Czar of Moscovy on his return wished to have retained him in his service, with the appointment of astronomer and mathematician; not, however, his biographers tell us, so much on account of his skill in these sciences, as because the Czar knew that Olearius had very exactly traced the course of the Volga, which the Russians then wished to keep a secret from foreigners. Olearius had an inclination, however, to have accepted this offer, but after his return to the court of Holstein, he was dissuaded from it, and the duke having apologized to the Czar, attached him to himself as mathematician and antiquary. In 1643, the duke sent him on a commission to Moscow, where, as before, his ingenuity made him be taken for a magician, especially as on this occasion he exhibited a *camera obscura.* In 1650 the duke appointed him his librarian, and keeper of his curiosities. The library he enriched with many Oriental MSS. which he had procured in his travels, and made also considerable additions to the duke's museum, particularly of the collection of Paludanus, a Dutch physician, which the duke sent him to Holland to purchase; and he drew up a description of the whole, which was published at Sleswick in 1666, 4to. He also constructed the famous globe of Gottorp, and an armillary sphere of copper, which was not less admired, and proved how much mathematics had been his study. He died Feb. 22, 1671. He published, in German, his travels, 1647, 1656, 1669, fol. Besides these three editions, they were translated into English by Davies, and into Dutch and Italian. The most complete translation is that, in French, by Wicquefort, Amst. 1727, 2 vols. fol. who also translated Olearius's edition of Mandelso's "Voyages to Persia," &c. fol. Among his other and less known works, are some lives of eminent Germans; "The Valley of Persian Roses,"

from the Persian; "An abridged Chronicle of Holstein," &c.[1]

OLEARIUS (GODFREY), the most considerable of a family of learned men of this name, originally of Saxony, was born at Leipsic July 23, 1672. He was the son of John Olearius, professor of Greek and theology in that university, and the grandson of Godfrey Olearius, a learned Lutheran divine. From his earliest years he discovered a thirst for knowledge, and a capacity which enabled him to make a distinguished figure during his studies. When his academic course was completed, in his twenty-first year he went to Holland, and then to England, attracted by the reputation of the university of Oxford and the Bodleian library, to which he gained admittance, and pursued his learned inquiries there a year. On his return home he was appointed professor of Greek at Leipsic; and in 1708 succeeded to the theological chair. In 1709 he obtained a canonry at Meissen; was appointed inspector of the students maintained by the elector, and in 1714 assessor to the electoral and ducal consistory. He died Nov. 10, 1715, when only forty-three years of age. He was an able divine and philosopher, and particularly distinguished for a critical knowledge of the Greek language. Among his works are, 1. "Dissertatio de miraculo Piscinæ Bethesdæ," Leipsic, 1706, 4to. 2. "Dissert. de adoratione Dei Patris per Jesum Christum," ibid. 1709, 4to, against the Socinians. 3. "Introduction to the Roman and German history, from the foundation of Rome to the year 1699," ibid. 1699, 8vo, in German. 4. A Latin translation of sir Peter King's "History of the Apostles' Creed," 1708, 8vo. 5. An edition, reckoned the best, of "Philostratus," Gr. & Lat. Leipsic, 1709, fol. 6. A translation of Stanley's "History of Philosophy," ibid. 1712, 4to, with valuable notes and corrections, which were consulted in the reprint of the original at London in 1743, 4to. 7. "Observationes sacræ in Evangelium Matthæi," Leipsic, 1713, 4to. He left various MSS.[2]

O'LEARY (ARTHUR), a Roman Catholic clergyman, was a native of Ireland, whence, when young, he embarked for France; studied at the college of St. Malo, in Britanny, and at length entered into the Franciscan order of Capu-

[1] Chaufepie.—Niceron, vol. XL.—See George Anderson, vol. II. of this work, p. 179.

[2] Chaufepie.—Niceron, vol. VII.

chins. He then acted, for some time, as chaplain to the English prisoners during the seven years war, for which he received a small pension from the French government, which he retained till the French revolution. Having obtained permission to go to Ireland, he obtained, by his talents, the notice and recompence of the Irish government; and took an early opportunity of shewing the superiority of his courage and genius, by principally attacking the heterodox doctrines of Michael Servetus, revived at that time by a Dr. Blair, of the city of Cork. After this, in 1782, when there was a disposition to relax the rigour of the penal laws against the Roman Catholics, and establish a sort of test-oath, he published a tract entitled "Loyalty asserted, or the Test-Oath vindicated," in which, in opposition to most of his brethren, he endeavoured to prove that the Roman Catholics of Ireland might, consistently with their religion, swear that the pope possessed there no temporal authority, which was the chief point on which the oath hinged; and in other respects he evinced his loyalty, and his desire to restrain the impetuous bigotry of his brethren. His other productions were of a various and miscellaneous nature; and several effusions are supposed to have come from his pen which he did not think it necessary or perhaps prudent to acknowledge. He was a man singularly gifted with natural humour, and possessed great acquirements. He wrote on polemical subjects without acrimony, and on politics with a spirit of conciliation. Peace indeed seems to have been much his object. Some years ago, when a considerable number of nocturnal insurgents, of the Romish persuasion, committed great excesses in the county of Cork, particularly towards the tithe-proctors of the protestant clergy, he rendered himself extremely useful, by his various literary addresses to the deluded people, in bringing them to a proper sense of their error and insubordination. This laudable conduct did not escape the attention of the Irish government; and induced them, when he quitted Ireland, to recommend him to men of power in this country. For many years he resided in London, as principal of the Roman Catholic chapel in Soho-square, where he was highly esteemed by people of this religion. In his private character he was always cheerful, gay, sparkling with wit, and full of anecdote. He died at an advanced age in January, 1802, and was interred in St. Pancras church-yard.

His works are, 1. "Several Addresses to the Catholics of Ireland." 2. "Remarks on Mr. Wesley's Defence of the Protestant Association." 3. "Defence of his conduct in the affair of the insurrection in Munster," 1787. 4. "Review of the important Controversy between Dr. Carrol and the rev. Messrs. Wharton and Hopkins." 5. "Fast sermon at St. Patrick's chapel, Soho, March 8, 1797." 6. A Collection of his Miscellaneous Tracts, in 1 vol. 8vo. 7. "A Defence of the Conduct and Writings of the rev. Arthur O'Leary, &c.; written by himself, in answer to the ill-grounded insinuations of the right rev. Dr. Woodward, bishop of Cloyne," 1788, 8vo. The bishop, in his controversy with Mr. O'Leary, acknowledges that he represents matters *strongly* and *eloquently*; and that, "Shakspeare like, he is well acquainted with the avenues to the human heart;" and Mr. Wesley calls him an "arch and lively writer." His style was certainly voluble, bold, and figurative; but deficient in grace, manliness, perspicuity, and sometimes grammar; but he was distinguished as a friend to freedom, liberality, and toleration; and was highly complimented on this account by Messrs. Grattan, Flood, and other members of the Irish parliament, in their public speeches.[1]

OLEASTER (JEROME), a learned Portuguese Dominican of the sixteenth century, was born at Azambuja. In 1545 he attended the council of Trent, as *Theologian* from John III. king of Portugal. He refused a bishopric at his return; but consented to the appointment of inquisitor of the faith, and held the principal offices of the Dominican order in his province. He died in 1563. He has left "Commentaries on the Pentateuch," Lisbon, 1556, 1558, 5 parts in one volume, fol. and on "Isaiah," Paris, 1628, fol. from which it appears that he was an able Latin, Greek, and Hebrew scholar.[2]

OLEY (BARNABAS), M. A. president of Clare-hall in Cambridge, and vicar of Great Gransden in Huntingdonshire, was born at Thorp, near Wakefield in Yorkshire (of which place his father was vicar), and was proctor of the university in 1635. On the breaking out of the rebellion, he was very active in collecting the university-plate, and was intrusted in conveying it to the king at Nottingham in August, 1642; but for this, and other acts of loyalty, he was turned out of his fellowship by the earl of Manchester,

[1] Gent. Mag. vol. LXXII. [2] Moreri.—Dict. Hist.

April 8, 1644, and forced to quit his vicarage. After having suffered much during the usurpation, he was, in 1660, restored both to his fellowship and vicarage; and Sept. 4, that year, installed prebendary of Worcester; and bishop Gunning (to whom he had formerly been tutor), collated him to the archdeaconry of Ely, Nov. 8, into which he was inducted, by proxy, Nov. 17, 1679. This dignity, however, after a little more than a year's possession, he voluntarily resigned, not thinking himself, in his great humility, sufficient to discharge the duty of it. He was a learned man, and no less eminent for his piety and charities. He published "Dr. Jackson's works," and Mr. Herbert's "Country Parson," to each of which he prefixed a preface. He died Feb. 20, 1686, and was interred in Great Gransden church, where is an inscription to his memory, recording his various charities.[1]

OLIVA (ALEXANDER), general of the Augustin monks, and a celebrated cardinal, was born at Saxoferato, in 1408, of poor parents. He was admitted young amongst the monks of Augustin, and studied at Rimini, Bologna, and Perugia: in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after accepted, not without reluctance, the post of solicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithstanding he took all possible methods, out of an extreme humility, to conceal them. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public disputations, where every body wished to see his great erudition shine; they had, however, the gratification to hear his frequent sermons, which were highly applauded. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1459; and at last created cardinal, in 1460, by pope Pius II. This learned pontiff gave him afterwards the bishopric of Camerino, and made use of his abilities on several occasions. Oliva died shortly after at Tivola, where the court of Rome then resided, in 1463. His corpse was carried to the church of the Augustin monks at Rome,

[1] Bentham's Ely.—Walker's Sufferings of the Clergy.—Barwick's Life.

where there is a marble monument, with an epitaph, and a Latin tetrastic by way of eulogium. His works are, "De Christi ortu sermones centum;" "De cœna cum apostolis facta;" "De peccato in spiritum sanctum; Orationes elegantes."[1]

OLIVA (JOHN), an Italian antiquary, was born July 11, 1689, at Rovigo, in the Venetian state. Having been ordained priest in 1711, he became professor of ethics at Azzolo, which office he filled for eight years, and went to Rome in 1715, where Clement XI. received him very kindly. After this pontiff's decease, Oliva being made secretary to the conclave, obtained the notice of cardinal de Rohan, who patronized him, and in 1722 appointed him his librarian, which he held till his death, March 19, 1757, at Paris. He translated the abbé Fleury's "Tr. des Etudes," into Italian, and left a dissertation, in Latin, "On the necessity of joining the study of ancient medals to that of history;" another, "On the progress and decay of learning among the Romans;" and a third, "On a monument of the goddess Isis." These three, under the title of "Œuvres diverses," were printed at Paris, 1758, 8vo. He also published an edition of a MS. of Sylvestri's, concerning an ancient monument of Castor and Pollux, with the author's Life, 8vo; an edition in 4to, of several Letters written by Poggio, never published before; and formed a MS catalogue of cardinal de Rohan's library, in 25 vols. fol.[2]

OLIVER (ISAAC), one of the first English miniature painters, was born in this country in 1556, and studied under Hilliard, but received some farther instructions from Frederick Zucchero, and became a painter of great eminence. His principal employment was in portraits, which he painted for the most distinguished personages of his time; but he likewise attempted historical subjects with success. He was a good designer, and very correct; his touch was neat and delicate; and although he generally worked in miniature, yet he frequently painted in a large size. His drawings are highly finished, and exceedingly valued, many of them being copies after Parmigiano. Several very fine miniatures of this master are to be seen in the collections of the English nobility and gentry. Dr. Mead's collection was very rich in them: some of them

[1] Moreri.—Dict. Hist.
[2] Moreri.—Life prefixed to his Œuvres Diverses, 1758.

are portraits of himself, others of queen Elizabeth, Mary queen of Scots, prince Henry, and Ben Jonson, which are admirably finished. There is also a whole length of sir Philip Sidney, of great merit. These are now in the king's collection. At Strawberry-hill are some fine specimens, and in the closet of queen Caroline at Kensington there is a capital drawing of Oliver's, of which the subject is, the placing of Christ in the Sepulchre; and another drawing after Raphael's design of the Murder of the Innocents, which has a great deal of merit. He died in 1617, aged sixty-one, and was buried in St. Anne's, Blackfriars, where his son erected a monument to his memory, which was destroyed in the great fire. He wrote a treatise on limning, partly printed in Sanderson's "Graphice."[1]

OLIVER (PETER), son and disciple of the preceding, was born in 1601, and by the precepts and example of his father, he arrived at a degree of perfection in miniature portrait painting confessedly superior to his instructor, or any of his contemporaries, as he did not confine his subjects to a head only. His pictures, like his father's, are spread among the houses of the nobility and gentry, and are alike justly esteemed. The works which he executed upon a larger scale are much more valuable than those of his father, and are also more numerous, though not very frequently to be met with. Lord Orford mentions that there were thirteen works of Peter Oliver in the collection of Charles I. and of James II.; and that seven of them are preserved in queen Caroline's closet at Kensington; and he also speaks of a portrait of Mrs. Oliver by her husband, in possession of the duchess of Portland, as his finest work. Lord Orford thinks it extraordinary that more of the works of this excellent master are not known, as he commonly made duplicates of his pictures, reserving one of each for himself. On this subject, he adds, that Russel the painter, related to or connected with the Olivers, told Vertue a remarkable story. The greater part of the collection of king Charles I. being dispersed in the troubles, among which were several of the Olivers, Charles II. who remembered, and was desirous of recovering them, made many inquiries about them after the Restoration; at last, he was told by one Rogers of Isleworth, that both the father and son were dead, but that the son's widow was living at Isle-

[1] Pilkington.—Walpole's Anecdotes.

worth, and had many of their works. The king went very privately and unknown with Rogers, to see them; the widow shewed several finished and unfinished; with many of which the king being pleased, he asked if she would sell them; she replied she had a mind the king should see them first, and if he did not purchase them, she should think of disposing of them. The king discovered himself; on which she produced some more pictures, which she seldom shewed. The king desired her to set a price; she said she did not care to make a price with his majesty; she would leave it to him; but promised to look over her husband's books, and let his majesty know what prices his father, the late king, had paid. The king took away what he liked, and sent Rogers to Mrs. Oliver with the option of 1000*l.* or an annuity of 300*l.* for her life. She chose the latter. Some years afterwards it happened that the king's mistresses having begged all or most of these pictures, Mrs. Oliver said, on hearing it, that if she had thought the king would have given them to such whores and strumpets and bastards, he never should have had them. This reached the court, the poor woman's salary was stopped, and she never received it afterwards. The rest of the limnings which the king had not taken, fell into the hands of Mrs. Russel's father. Peter Oliver is supposed to have died before the restoration, probably about 1654. Isaac Oliver, the glass-painter, appears to have been of this family.'

OLIVET (JOSEPH THOULIER D'), an elegant French writer, and classical editor, was the son of a counsellor of the parliament of Besançon, and born at Salins, March 30, 1682. After having finished his early studies with much applause, he entered the society of the Jesuits, but left them, to their great regret, at the age of thirty-three. Before this they had conceived so high an opinion of his merit, as to recommend him to be tutor to the prince of Asturias, but the abbé preferred a life of independence and tranquillity. Some time after, he came to Paris, and profited by the conversation of the few eminent survivors of the age of Louis XIV. On his arrival here he found the men of literature engaged in the famous dispute relative to the comparative merits of the ancients and moderns, but had the good sense to disapprove of the sentiments and pa-

[a] Walpole's Anecdotes.

radoxes of Perrault, and Terrasson, La Mothe, and Fontenelle. His first object appears to have been the study of his own language, which he wrote in great purity. In 1723 he was elected a member of the French academy, and from this time devoted himself to the life of a man of letters.

His first publications were his translations from Cicero and Demosthenes, which have supported their reputation through various editions. That of "De Natura Deorum," "Entretiens de Ciceron sur la nature des Dieux," was first published in 1726. In this, and in some other of his translations, he was assisted by the president Bouhier, but is thought, in France, to have excelled him in grammatical knowledge, and in transfusing the spirit of his author. Encouraged by the success of this work, D'Olivet published in 1727 the Philippics of Demosthenes, and Cicero's orations against Cataline. Of all these translations he published for the last time an elegant edition, at the press of Barbou, in 1765 and 1766, 6 vols.

His next employment was a continuation of the history of the French academy, from 1652, where Pelisson left off, to 1700. This he published in 1729, 4to, and the following year, in 2 vols. 12mo. Having been always a diligent student of the grammar of the French language, he published some works on that subject, which were much approved in France, although, like a few other of his detached pieces, they are less interesting to an English reader. He had however, long meditated what has rendered his name dear to scholars of all nations, his edition of Cicero, which has served as a standard of correctness and critical utility. It appeared first in 1740, 9 vols. 4to, splendidly printed at the expence of the French government. It is formed on the editions of Victorius, Manutius, Lambinus, and Gruter, and has the "Clavis Ernestina." This truly valuable edition was reprinted at Geneva, 1758, 9 vols. 4to, and at Oxford, with the addition of various readings from twenty-nine manuscripts, collated by Hearne, and others more recently examined, 1783, 10 vols. 4to. The abbé Olivet, whose personal character appears to have been as amiable as his labours were valuable, died of a fit of apoplexy, Oct. 8, 1768.[1]

OLIVETAN (Robert), a person of whose history little is known, was a relation of the celebrated Calvin, and the

[1] Eloge by D'Alembert.—Dict. Hist.

first who translated the Bible into French, which he printed at Neufchatel, in 1535, fol. His translation is not very accurate, but it was improved in subsequent editions by Calvin, Beza, and others, and formed the foundation of what was called the Geneva translation. The edition of 1540, 4to, called "La Bible de l'Epee," is very scarce. Olivetan died in 1538, in consequence, as some say, of having been poisoned at Rome.[1]

OLIVEYRA (FRANCIS XAVIER DE), knight of the military order of Christ, and gentleman of the king of Portugal's household, was born at Lisbon, May 21, 1702. His father, Joseph de Oliveyra e Souza, held a principal post in the exchequer of Portugal, and was for twenty five years secretary of embassy at the courts of London, the Hague, and Vienna. No expence was spared on the education of his son, whom he procured to be admitted into the exchequer at an early age, and who, in recompense for his own as well as his father's services, was in Dec. 1729, invested with the order of knighthood. In 1732 he visited Madrid, and was introduced at the Spanish court. On his father's death, which happened at Vienna in 1734, he was appointed to succeed him as secretary of embassy, and during his residence in this city, first began to perceive the absurdities of the popish superstition, from the difficulty that he found (as he has himself expressed) in defending it from the attacks of some Lutheran friends in occasional conversation.

Soon after this, some disputes between him and count de Tarouca, plenipotentiary at the imperial court from that of Lisbon, induced him to give up his post as secretary. What the nature of these disputes were, we are not informed, but it appears that they exposed him to the hostility of a powerful party of that nobleman's relations and friends at the court of Lisbon, while his growing attachment to Protestantism making him less guarded in his expressions, the inquisition of Lisbon found a pretence to censure him. Accordingly, when the first volume of the "Memoirs of his Travels" was published at Amsterdam in 1741, though much esteemed by the Portuguese in general, it was soon prohibited by the inquisition; and the three volumes of his "Letters, familiar, historical, political, and critical," printed at the Hague, in 1741 and

[1] Moreri.—Dict. Hist.

1742, underwent the same fate. These works being written in the Portuguese language, a stop was thus put to the sale of them; but his "Memoires concernant le Portugal," à Hague, 1741—1743, 2 vols. 8vo, in the French language, were well received by the public, and gained him great reputation.

After four years residence in Holland, having obtained but a partial redress from the court of Portugal in the matter of his dispute with count de Tarouca, he came in 1744 to London, to avail himself of the interest of the Portuguese envoy, Mons. de Carvalho, afterwards marquis of Pombal, but although this gentleman professed to admit the justice of his claims, he did him no substantial service. The chevalier, however, had another affair at this time more at heart, and after carefully weighing all the consequences of the step he was about to take, he determined to sacrifice every thing to the dictates of his conscience, and accordingly in June 1746 he publicly abjured the Roman catholic religion, and embraced that of the church of England. As he was now cut off from all his resources in Portugal, he for some time encountered many difficulties; but that Providence in which he always trusted, raised him several friends in this country, and to the interest of some of these it is supposed he owed the pension granted him by the late Frederick, prince of Wales, which was continued by the princess dowager, and after her decease, by the present queen. He also acknowledges his obligations to Dr. Majendie, lord Grantham, lord Townshend, the duchess dowager of Somerset, and the archbishops Secker and Herring.

His mind becoming easier by degrees, he returned to his favourite studies, and through the course of the year 1751, he published his "Amusements Periodiques," a monthly publication, in which he entered with great freedom into the controversy between the protestant and Romish churches, and they were therefore soon prohibited both in Portugal and Rome. In 1753 he retired to a house at Kentish town, where he divided his time between the care of a small garden, the pursuit of his studies, and the conversation of several learned friends who frequently visited him. When the news arrived of the dreadful earthquake at Lisbon in December 1755, he published his "Discours Pathetique" early in 1756, addressed to his countrymen, but particularly to the king of Portugal. The rapid sale of several editions of this work, both in French

and English, in the course of a few weeks, was no inconsiderable proof of its merit; but while it made him more known and esteemed in this and other countries, it drew upon him the resentment of some of his countrymen, and particularly of the inquisitors, who now laid a prohibition on all his works in general. Even his brother, Thomas de Aquinas, a Benedictine monk, wrote to exhort him to retract his errors. This occasioned the chevalier to publish a second part, or "Suite de Discours pathétique," 1757, in which he not only answered the objections made to the "Discours," but inserted his brother's letter, with a suitable answer.

Here the contest between the chevalier and the inquisition seemed to rest, but that tribunal was at the same time proceeding secretly with all its force against him. A discontinuance of the "Acts of Faith," as that horrid ceremony is impiously called, for a while prevented their proceedings from appearing, but at length, at the "Act of Faith" celebrated at Lisbon in Sept. 1762, he was declared an heretic, and sentenced to be burnt in effigy. As soon as he heard of this he published a small tract entitled "Le Chevalier D'Oliveyra brulé en effigie comme Heretique, comment et pourquoi? Anecdotes et Reflections sur ce sujet donnés au public par lui meme," Lond. 1762. In the introduction to this work the chevalier gives some account of his life, and exposes the irregularity of the proceedings of the inquisition against him.

About this time he removed from Kentish town to Knightsbridge, for the convenience of his friends; but time having robbed him of a number of these, he left that situation in 1775 to reside at Hackney, where he continued to pursue his studies, constantly employing the mornings in writing, and the evenings in reading. Besides the works already mentioned, he occasionally published several others, not of less merit, though of less importance to the memoirs of his life. The manuscripts he left were very numerous, and their subjects as various. Among them are what he calls "Oliveyrana, ou Memoires historiques, litteraires," &c. which, in 27 vols. 4to, contain, as he often mentioned, the fruits of his reading and observations for the space of twenty-five years. These were, in 1784, in the possession of his widow, an English lady, whom he married in 1746, and who survived him, but how long we have not discovered. The chevalier died

Oct. 18th, 1783, and was interred in the burial ground of the parish of Hackney, with a privacy suitable to his worldly circumstances, but much below his merit, virtues, and piety.[1]

OLIVIERI (HANNIBAL), a learned Italian antiquary, honorary chamberlain to Clement the XIIIth, and perpetual secretary of the academy of Pesaro, in the Marche of Ancona, was born in that city on the 17th of June, 1708, of an ancient and illustrious family. His lively and active disposition, and an uncommon thirst for information, gave an early promise of his subsequent progress in the career of literature. After receiving at home the rudiments of a learned education, he went through the usual studies of polite literature, at the college of noblemen at Bologna. He then applied himself to the study of the civil and canon law at the university of Pisa, under the tuition of the illustrious civilian and literator Averani, until 1727, when he went to Rome in order to practise at the bar.

Having gone through a regular course of studies, he returned to his native place in 1733, and soon after married a lady of the same town, of the name of Belluzzi, a family illustrious as his own. He had scarcely attained his twenty-eighth year when he published his capital work "Marmora Pesaurienſia notis illustrata," 2 vols. folio, which, for its depth of research, judgment, information, and utility, ranked him amongst the greatest antiquaries of his age, and gained him the highest esteem from his illustrious contemporaries, Macedon, Maffei, Gori, Zeno, Lanni, Quirini, Antonelli, Garampi, and others. After the publication of this excellent work, it appeared that he had relinquished his favourite pursuit, as nothing else of the kind appeared for thirteen years. He however presented to the public many valuable memoirs and dissertations on literary history, in the celebrated collection of Cologera, who, from respect and gratitude, dedicated to him the volume of the collection which appeared in 1760.

During this interval, however, he was far from being idle in other respects, as he was employed in collecting materials for his successive works. He had formed with infinite labour, an ample collection of inscriptions, diplomas, and manuscripts of every kind, many of which, by permission of pope Benedict XIV, he had obtained from

[1] Gent. Mag. vol. LIV.—Lysons's Environs, vol. II.

the several archives of the papal dominions. In the vestibule and hall of his palace he had collected a vast number of statues, busts, marbles, and other monuments of civil and ecclesiastical history; and had arranged in his museum an immense quantity of coins, seals, cameos, engraved stones, pieces of glass and ivory, and other curious works of antiquity; and it is worthy of remark, that the whole of this collection related in some measure to his own native city, Pesaro, to the illustration of whose history he had devoted his talents. At length, in 1774, he published, in 4to, his "Memoirs of the ancient Port of Pesaro," of which an honourable account was given by Tiraboschi, in the new literary journal of Modena, as tending to illustrate many important particulars in the history of the latter period of the Roman empire.

From the sixty-eighth to the seventy-eighth year of his life, a period when the generality of learned men withdraw from the public, M. Olivieri published no less than sixteen works on different subjects, though all in the line of his favourite pursuit, Ecclesiastical annals, feudal vicissitudes, public law, churches, castles, abbeys, eminent persons, and other particulars relative to the city and territory of Pesaro, were all respectively illustrated. The best were considered to be "The History of the Church of Pesaro during the thirteenth century," and the Memoirs of his illustrious friend and predecessor Passeri, published in 1780.

The chevalier Olivieri died on the 29th Sept. 1789, in the eighty-second year of his age; no less respected for his moral than for his mental qualifications. He was one of the warmest promoters in his province, of sciences, arts, manufactures, and agriculture; and so benevolent, that the greatest part of his annual income was employed in relieving the wants of others. He had no issue, so that his family became extinct at his death. His fortune devolved on two nephews of the family of Machirelli; but wishing to be of some service to his city, even after his death, he bequeathed to it his magnificent palace, together with the library and museum, and a suitable revenue for their support. In gratitude his townsmen erected a statue to him on the ground floor of his own palace, with an inscription by the celebrated Abbé Lanzi. Great honours were also paid to him by various literary societies.[1]

[1] Vecchietti's "Bibliotheca Picena," in the Literary Journal.—Dict. Hist.—Saxii Onomast.

OLYMPIODORUS, a peripatetic philosopher of Alexandria, lived under Theodosius the younger, about the year 430, and wrote Commentaries on part of Aristotle, 1551, fol. and a Life of Plato, which contains many particulars not to be met with in Diogenes Laertius. James Windet has translated this Life into Latin, and added notes to it. It seems probable, however, that the commentator on Aristotle, and the author of the life of Plato, were different persons; and there is a third Olympiodorus, a Greek monk, who lived in the fifth or sixth century, and left short and elegant Commentaries on Job and Ecclesiastes, which may be found in the library of the Greek fathers. The little that is known of either of these may be seen in our authorities.[1]

OLZOFFSKI (ANDREW), an eminent Polish divine, was descended from an ancient family in Prussia, and born about 1618. In the course of his studies, which were passed at Kalisch, he applied himself particularly to poetry; for which he had an early taste. After he had finished his courses of divinity and jurisprudence, he travelled to Italy; where he visited the best libraries, and took the degree of doctor of law at Rome. Thence he went to France, and was introduced at Paris to the princess Mary Louisa; who being about to marry Ladislaus IV. king of Poland, Olzoffski had the honour of attending her thither. On his arrival, the king offered him the secretary's place; but he declined it, for the sake of following his studies. Shortly after he was made a canon of the cathedral church at Guesne, and chancellor to the archbishopric: in which post he managed all the affairs of that see, the archbishop being very old and infirm. After the death of this prelate, he was called to court, and made Latin secretary to his majesty; which place he filled with great reputation, being a complete master of that language. In the war between Poland and Sweden, he wrote a piece against that enemy to his country, entitled "Vindiciæ Polonicæ." He attended at the election of Leopold to the imperial crown of Germany, in quality of ambassador to the king of Poland, and went afterwards in the same character to Vienna, to solicit the withdrawing of the imperial troops from the borders of the Polish territories. Immediately on his return he was invested with the high office of prebendary to the crown, and promoted to the bishopric of Culm.

[1] Cave, vol. I.—Lardner's Works.—Saxii Onomasticon.

After the death of Ladislaus he fell into disgrace with the queen, because he opposed the design she had of setting a prince of France upon the throne of Poland; however, this did not hinder him from being made vice-chancellor of the crown. He did all in his power to dissuade Casimir II. from renouncing the crown; and, after the resignation of that king, several competitors appearing to fill the vacancy, Olzoffski on the occasion published a piece, called "Censura," &c. This was answered by another, entitled "Censura Censuræ Candidatorum;" and the liberty which our vice-chancellor had taken in his "Censura" brought him into some danger. It was chiefly levelled against the young prince of Muscovy, who was one of the competitors, though no more than eight years of age; and the czar was highly incensed, and made loud complaints and menaces, unless satisfaction were given for the offence. Upon the election of Michel Koribut to the throne, Olzoffski was dispatched to Vienna, to negotiate a match between the new-elected king and one of the princesses of Austria; and, on his return from that embassy, was made grand chancellor of the crown. He did not approve the peace concluded with the Turks in 1676, and wrote to the grand vizir in terms of which the grand seignor complained to the king of Poland.

After the death of Koribut, Olzoffski had a principal share in procuring the election of John Sobieski, who made him archbishop of Guesne, and primate of the kingdom; and he would have obtained a cardinal's hat, if he had not publicly declared against it. However, he had not been long possessed of the primacy before his right to it was disputed by the bishop of Cracow; who laid claim also to other prerogatives of the see of Guesne, and pretended to make the obsequies of the Polish monarchs. On this Olzoffski published a piece in defence of the rights and privileges of his archbishopric. He also some time afterwards published another piece, but without putting his name to it, entitled "Singularia Juris Patronatus R. Poloniæ," in support of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compose certain disputes between the senate and people of that city, he was seized with a disorder which carried him off in three days, aged about 60. He was particularly distinguished by eloquence, and love for

his country; and his death was lamented throughout all the palatinates.[1]

ONKELOS, surnamed the PROSELYTE, a famous Rabbi of the first century, and author of the Chaldee Targum on the Pentateuch, flourished in the time of Jesus Christ, according to the Jewish writers; who all agree that he was, at least in some part of his life, contemporary with Jonathan Ben Uzziel, author of the second "Targum upon the Prophets." Prideaux thinks, he was the elder of the two, for several reasons; the chief of which is the purity of the style in his "Targum," coming nearest to that part of Daniel and Ezra which is in Chaldee. This is the truest standard of that language, and consequently the most antient; since that language, as well as others, was in a constant flux, and continued deviating in every age from the original: nor does there seem any reason why Jonathan Ben Uzziel, when he understood his "Targum," should pass over the law, and begin with the prophets, unless that he found Onkelos had done this work before him, and with a success which he could not exceed.

Azarias, the author of a book entitled "Meor Enaïm," or the Light of the Eyes, tells us, that Onkelos was a proselyte in the time of Hillel and Samnai, and lived to see Jonathan Ben Uzziel one of the prime scholars of Hillel. These three doctors flourished twelve years before Christ, according to the chronology of Gauz; who adds, that Onkelos was contemporary with Gamaliel the elder, St. Paul's master, who was the grandson of Hillel, who lived twenty-eight years after Christ, and did not die till eighteen years before the destruction of Jerusalem. However, the same Gauz, by his calculation, places Onkelos 100 years after Christ; and, to adjust his opinion with that of Azarias, extends the life of Onkelos to a great length. The Talmudists tell us, that he assisted at the funeral of Gamaliel, and was at a prodigious expence to make it most magnificent. Some say, he burnt on the occasion goods and effects to the value of 7000 crowns; others, that he provided seventy pounds of frankincense, which was burnt at the solemnity.

Whatever may be in these reports, we may observe, from Prideaux, that the "Targum" of Onkelos is rather a version than a paraphrase; since it renders the Hebrew

[1] Moreri.

text word for word, and for the most part accurately and exactly, and is by much the best of all this sort. It has therefore always been held in esteem among the Jews, much above all the other Targums; and, being set to the same musical notes with the Hebrew text, it is thereby made capable of being read in the same tone with it in their public assemblies. That it was accordingly there read alternately with the text (one verse of which being read first in the Hebrew, the same was read afterwards in the Chaldee interpretation) we are told by Levita; who, of all the Jews that have handled this argument, has written the most accurately and fully. He says, that the Jews, holding themselves obliged every week, in their synagogues, to read that parashah or section of the law which was the lesson of the week, made use of the "Targum" of Onkelos for this purpose; and that this was their usage even down to his time, which was about the first part of the 16th century. And for this reason; that though, till the art of printing was invented, there were of the other Targums scarce above one or two of a sort to be found in a whole country, yet then the "Targum" of Onkelos was every where among them.

From the excellence and accuracy of Onkelos's "Targum," Prideaux also concludes him to have been a native Jew; since, without being bred up from his birth in the Jewish religion and learning, and long exercised in all the rites and doctrines thereof, and also thoroughly skilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he can scarce be thought thoroughly adequate to that work which he performed; and that the representing him as a proselyte seems to have proceeded from the error of taking him to have been the same with Akilas, or Aquila, of Pontus, author of the Greek "Targum," or version on the prophets and Hagiographia, who was indeed a Jewish proselyte. The first Latin version of the Targum of Onkelos was by Zamora, and published in the Complutensian Polyglot, whence it was copied into others, and is in Walton's.[1]

ONOSANDER, a Greek author, and a Platonic philosopher, wrote commentaries upon Plato's "Politics," which are lost; but his name is still known by his treatise entitled "Strategeticus," on the duty and virtues of the

[1] Prideaux' Connections.—Wolfii Bibl. Heb.—Chaufepie.

general of an army, which has been translated into Latin, Italian, French, and Spanish. The first edition in Greek was published, with a Latin translation, by Nicolas Rigault, at Paris, 1599, 4to; but the reprint of this in 1600, 4to, with the notes of Æmilius Portus, is preferred. There is also a good edition by Schwebelius, Nuremberg, 1762, fol. The time when our author flourished is not precisely fixed, only it is certain that he lived under the Roman emperors. His book may determine the point, if Q. Veranius, to whom it is dedicated, be the same person of that name who is mentioned by Tacitus, who lived under the emperors Claudius and Nero, and died in the reign of the latter, being then Legatus Britanniæ: but this is not certain.[1]

ONUPHRIUS. See PANVINIUS.

OPIE (JOHN), a very excellent artist and professor of painting in the Royal Academy, was born in May 1761, at St. Agnes in Cornwall, a village about seven miles distant from the town of Truro. In his earliest years he was remarkable for the strength of his understanding, and the rapidity with which he acquired all the learning that a village-school could afford him. When ten years old, he was not only able to solve several difficult problems in Euclid, but was thought capable of instructing others: and when he had scarcely reached his twelfth year, he established an evening school at St. Agnes, and taught writing and arithmetic. His father, a carpenter, was desirous to bring him up in his own business; but this was by no means suitable to one whose mind had attained some glimpses of science, and still more of art. He was formed a painter by nature; and had not this been the case, he would probably have excelled in some branch of science or literature: with much comprehension and acuteness, his thirst of information was insatiable, and his ambition to excel, unbounded. But painting was his destination, and after many early and rude efforts, he had hung his father's house with portraits of his family and friends in an improved style, when he became acquainted with Dr. John Wolcot, then residing at Truro, and since so well known by the name of Peter Pindar: who, having himself a taste for drawing, and a strong perception of character, saw the worth of our artist, and was well qualified to afford him instruction in many requisite points. He also recommended

[1] Fabric. Bibl. Græca.—Saxii Onomast.

him so effectually that he commenced professed portrait-painter, and went about to the neighbouring towns with letters of introduction to the principal families resident in them, and henceforward entirely supported himself by his own exertions.

At length, in 1781, he came to London, still under the auspicies of Dr. Wolcot, whose powerful pen was not silent in his cause; and his works becoming the theme of fashionable conversation, he was soon employed to paint the portraits of persons of the highest distinction, who were caught by the novelty, and struck with the force of his representations. His talent, however, being more solid than showy, was not calculated to insure him long that exclusive favour which his outset had promised: without taste for elegance and fashionable airs, he could not often please the women; and the men, whom he could not supply with dignity or importance, soon became indifferent to one whom the women did no longer protect. Opie remained the painter of those only who sought characteristic resemblance, stern truth, and solidity of method. But his parts were not limited by portrait; he had long and often with felicity represented the incidents of rustic and common life, in picturesque groups; and the plans of historic painting, contrived by commerce at that period, called forth what was latent in him of historic power; the specimens which he had given in the Royal Exhibition were succeeded by a numerous series of religious and dramatic subjects, painted for the Boydell and Macklin galleries. By the establishment of the former, in 1786, Opie was first fully made known to the public, and the latent powers of his mind were called forth. For this gallery he painted five large pictures, of which the finest was from the Winter's Tale; Leontes administering the oath to Antigonus to take charge of the child. But he produced, about the same time, a work of far more excellent quality in effect and colour, viz. the assassination of James I. of Scotland, now in the Common Council room at Guildhall, a work which, for hue and colour, challenges competition with the best, and is wrought with the greatest boldness and force.

Of Opie's style, the more engaging characteristics are breadth, simplicity, and force; its defects are want of grace and variety of invention; and of elegance and refinement in expression and execution. The objects of his

choice were among the striking and terrible, rather than the agreeable and beautiful; and the materials he introduced were more accordant to his ideas of the picturesque than the proper. He frequently violated costume, not for want of knowledge, so much as from an insatiable desire of contrast; and sometimes from conveniency. His taste lay in the representation of natural objects with strong effect: he therefore made use of armour, or of draperies which he had in his study, and, like Rembrandt, adopted them as his antiques, and used them according as he felt they would best promote his immediate end. These defects are redeemed, to the well-informed eye, by the absolute truth of imitation in which they are wrought, by the expression of his heads, particularly of old men, or of strongly-marked characters, which are exceedingly impressive, by the energetic actions of his principal figures, by the broad and daring execution of his pencil, and by the magic force of his chiaro-scuro. In the latter point no artist ever excelled him. His figures project from the canvas in some of his best works; and if seen under favourable circumstances, would be absolutely illusive *.

* This character of Opie's paintings, we take from his biographer in the Cyclopædia. Mr. Futeli's opinion, in his last edition of Pilkington's Dictionary, seems not less worthy of attention. "Breadth, simplicity, and solidity of method, distinguish the style of Opie; but his breadth often degenerated to sheety emptiness, especially in drapery; rusticity oftener than naiveté attends his simplicity, and the solidity of his method is not seldom allied to coarseness. Not learned in design, reduced to what correctness he could discover in his model, he soon became a mannerist in forms; and to avoid being minute or meagre, often involved parts and outline in a doughy mass. Nature had endowed him with an exquisite eye for colour; the Tizianesque tone that distinguished his murder of James I. remains unrivalled among the productions of his contemporaries, and was not, perhaps, equalled by any of his subsequent performances; for the dictates of practice are seldom those of nature. His invention is less inspired by the most important moment of the subject than what appeared to him the most picturesque, and the likeliest to display contrasts of chiaro-scuro, in which he sometimes equals Caravaggio, and, like him too, frequently depends for expression and character on the versatility of features or feelings of one model. As the same face supplied the Italian with the features of S. John and of the executioner, of a pilgrim and a robber, so in the scenes of Opie, the assassin of James only throws off his plaid to assume the cowl of Friar Lawrence, or the fringe and scarlet of Wolsey. The same monotony marks their women: their Madonnas, Magdalens, flower-girls, Judiths, Juliets, and Hobnelias, generally resemble each other too closely, even for sisters. As the tide of historic commissions passed, his conception sunk again to those scenes of common life that had first attracted it; but, not made to dandle a kid, he painted in large historic proportions, misses eloping, beggars, fortune-tellers, cottage-visits, and what commonly recommends itself to the cabinet or parlour by smallness of size and elaborate finish; an incongruity which it has since been found easier to adopt, than to imitate, the master-traits and the felicity of execution, by which, like Murillo, he often redeemed a colossal trifle."

When the tide of historic commissions subsided, Opie employed himself in representing scenes of common life, as well as in portraits. Cottage visits, an old soldier at an ale-house door, fortune-tellers, and that class of materials which the Dutch and Flemish masters have recommended by high finish and convenient neatness of size, he painted upon a large scale. The reputation so justly due to his talents had now become steadily attached to him, and he had no longer to complain of the unfeeling caprice of fashion, for he enjoyed an uninterrupted source of employment, in portraiture at least, till his death, and generally disposed of the fancy pictures with which he chose to intersperse his labours. These were very numerous, for he was exceedingly industrious, and his principal delight was in the practice of his profession.

Opie having been admitted an associate of the Royal Academy in 1786, and an academician in the year following, upon the dismissal of Mr. Barry from the body, aspired to the honour of being professor of painting, but resigned his pretensions in favour of Mr. Fuseli, who was chosen. When that gentleman was appointed to the station of keeper in 1805, he again advanced his claim, and was unanimously received. He had previously tried his power in literary composition, with no slight degree of success; first in the life of sir J. Reynolds, in Dr. Wolcot's edition of Pilkington's dictionary, and again in the publication of a plan for the formation of a national gallery, "tending at once to exalt the arts of his country and immortalize its glories." He afterwards, in 1804, read two lectures on painting at the Royal Institution, which were fraught with instructions, and were received with applause; though it has been observed by a judicious critic, that the style in which they were composed was "abrupt, crowded, and frequently unmethodical; rather rushing forward himself, than leading his auditors to the subject." Nevertheless, his exertions on this occasion drew upon him respect, the more, perhaps, as he was not generally known to be a man fond of literature; and the world were the more surprised to hear refined sentiments in easy and even elegant language, from one who was not unfrequently represented as coarse and vulgar in mind and manner. In fact, Opie by no means merited such an unfavourable report; he was plain and unaffected, and spoke his mind freely; was manly and energetic, yielding little to folly or caprice,

and by no means adapted to gratify the vain and ignorant; but he was not wilfully offensive, and condemned warmly those who were so.

He possessed a tenacious memory, and readily quoted in conversation the authors he had read, particularly the poets, and was a playful and entertaining companion when he found his company agreeable to him, capable of enjoying his humour, of benefiting by his information, or of eliciting reflection in his own mind; and it was seldom that a thinking man could be in his society without feeling roused by his energy.

The lectures which he delivered at the Royal Academy are published to the world, it is therefore not necessary to enter upon their merits; but it will be justice to their author, earnestly to recommend the perusal of them to all who wish to understand the principles of the art on which they treat. Unhappily the course was incomplete, as he only gave four lectures of the six prescribed to each professor. The world were deprived all further benefit from his powerful intellects by his death, which occurred, after a lingering illness, in April 1807. He was honoured by an interment in St. Paul's cathedral, near the grave of sir Joshua Reynolds, and his funeral was most respectfully attended by almost all the members of the Royal Academy, and many of the nobility and gentry of the country.[1]

OPITIUS (HENRY), a learned Lutheran divine, was born Feb. 14, 1642, at Altenburg, in Misnia. After some school education, he studied at Jena and Kiel, and acquired great knowledge of the Oriental languages, under the instructions of Matthias Wasmuth. Still ambitious to add to his stock of learning, he pursued this object at Utrecht under Leusden, at London under Edmund Castell and Matthew Poole, and at Oxford under Pocock. On his return to Germany in 1671, he failed as a candidate for the place of assessor of the faculty of philosophy at Kiel; but was more successful the following year at Jena, where he took his degrees in philosophy, and taught the Oriental languages. In 1675 he was invited to Kiel to be Greek professor, on the recommendation of Wasmuth, his old master; whom, in 1678, he succeeded in the chair of Oriental languages, and held with it his Greek professor-

[1] Memoirs by Mrs. Opie and others, prefixed to his Lectures.—Rees's Cyclopædia.—Pilkington, by Fuseli.

ship until 1683, when he resigned the latter to Daniel Hasenmuller. In 1689 he took his degree of doctor, and became at the same time professor of divinity; but his reputation rests chiefly on his skill in the Oriental languages; and this he might have enjoyed without diminution, had he not adopted the whimsical opinion of his master Wasmuth, and maintained the relationship between the Greek and the Oriental languages, and the connection which the dialects of the one have with those of the other. This chimerical scheme of subjecting the Greek to the rules of the Hebrew, he defended in a small work, entitled "Græcismus facilitati suæ restitutus, methodo novâ, eâque cum præceptis Hebraicis Wasmuthianis et suis Orientalibus, quam proxime harmonica, adeoque regulis 34 succinctè absolutus," Kiel, 1676, 8vo. This was twice reprinted, but raised him many enemies, not only on account of the scheme itself, but of his extravagant praise of Wasmuth, at the expence of Buxtorf, and other eminent scholars.

Opitius's last preferment was that of ecclesiastic counsellor to the court of Holstein. He died January 24, 1712, in his seventieth year. He was unquestionably one of the ablest and most industrious Oriental scholars of his time, as an enumeration of his works will show: 1. "Atrium Linguæ Sanctæ," Hamburgh, 1671, 4to. 2. "Disputatio de Davidis et Salomonis Satellitio, Crethi et Plethi, ex libris Samuelis et Regum," Jena, 1672, 4to. 3. "Synopsis Linguæ Chaldaicæ," ibid. 1674, 4to. 4. "Atrium Accentuationis S. Scripturæ Veteris Test. Hebraicæ," ibid. 1674, 4to. 5. "Disputatio de usu Accentuationis geminæ in gemina divisione Decalogi," Kiel, 1677, 4to. Opitius, it must be observed, was a supporter of the antiquity and authority of the Hebrew accents. 6. "Syriasmus facilitati et integritati suæ restitutus," &c. Leipsic, 1678, 4to. 7. "Chaldaismus Targumico-Rabbinicus," &c. Kiel, 1682, 4to. 8. "Novum Lexicon Hebræo-Chaldæo-Biblicum," Leipsic, 1692, 4to. 9. "Biblia parva Hebræo-Latina," Hamburgh, 1673, 12mo. 10. "Biblia Hebraica," Kiel, 1709, 4to. This edition had engaged his attention, more or less, for almost thirty years. Opitius published also some dissertations on subjects of divinity and Oriental criticism, of less note than the above, and it is no inconsiderable proof of the esteem in which he was held, that all the works we have enumerated went through several editions.[1]

[1] Chaufepie.

OPITS (MARTIN), in Latin Opitius, reckoned the father of German poetry, was born at Bunzlau, in Silesia, 1597. His parents had but a moderate fortune; but his father, observing his genius, educated him carefully in grammar, in which he soon made great proficiency: and, after some time, went to Breslaw for farther improvement, and thence to Francfort upon the Oder. He spent a year in that university, and then removed to Heidelberg, where he studied with remarkable assiduity: but the fame of the celebrated Bernegger drew him, after some time, to Strasbourg; and Bernegger was so struck with the learning and wit of Opits, that he pronounced he would one day become the Virgil of Germany. At length he returned, by the way of Tubingen, to Heidelberg; but, the plague beginning to appear in the Palatinate, this, together with the troubles in Bohemia, disposed our student to travel with a Danish gentleman into the Low Countries; and thence he went to Holstein, where he wrote his books of "Constancy." As soon as the troubles of Bohemia were a little calmed, he returned to his own country; and, that he might not live in obscurity, he frequented the court. Bethlem Gabor, prince of Transilvania, having founded a school at Weissenberg, Opits was recommended by Gaspar Conrade, a famous physician and poet at Breslaw, to that prince, who appointed him the school-master or professor; and there he read lectures upon Horace and Seneca.

During his residence in Transilvania, he inquired into the original of the Daci, and the Roman antiquities there. He made also exact researches after the ancient Roman inscriptions, which he sometimes recovered, and sent them to Gruter, Grotius, and Bernegger. Some time after his return home, he was meditating a journey to France, when a burgrave, who was in the emperor's service, made him his secretary, in which office he contrived to keep up a regular correspondence with Grotius, Heinsius, Salmasius, Rigaltius, and other learned men; and his employer having not only consented to, but furnished him with all the necessaries for his journey to France, he became intimate with Grotius, who then resided at Paris, and in this journey also he collected a good number of manuscripts and curious medals.

Upon the death of his patron the burgrave, he entered into the service of the count of Lignitz, and continued there some time; but at last, resolving to retire, he chose

for his residence the town of Dantzic, where he finished his work of the ancient "Daci," and died of the plague, 1639. He wrote many other pieces besides the above-mentioned, the titles of some of which are, "Sylvarum libri duo;" "Epigrammatum liber unus;" "Vesuvius, Poëma Germanicum;" "Barclay's Argenis," translated into German verse; a German translation of "Grotius de Veritate," &c.; "Opera poëtica;" "Prosodia Germanica;" "The Psalms of David," translated into German verse. His poems, in correctness and elegance of versification, were so much superior to those of his predecessors, as to obtain for him the title of father of German poetry, but it does not appear that his example was for some time followed.[1]

OPORINUS (JOHN), a famous German printer, was born at Basil, Jan. 25, 1507. His father, John Herbst, was a painter; who had been deserted by his father for attachment to his art, and had settled at Basil in very indifferent circumstances. He contrived, however, to give his son some education at home, and afterwards sent him to Strasbourg, where he received the provision allotted to poor students. Here he studied Latin and Greek, and spoke and wrote the former with purity and fluency. With these accomplishments he would have returned home, but having no prospect of employment there, he went to the abbey of St. Urban, in the Canton of Lucerne, and was appointed master of the school. In this house, he formed an intimacy with the canon Xylotectus, who afterwards quitted his preferment, became a protestant, and married. Oporinus, also disliking a monastic life, followed his friend to Basil, and gained a livelihood by transcribing the works of the Greek authors published by Frobenius. On the death of his friend Xylotectus, he married his widow in 1527, a woman of a capricious temper, who rendered his life very uneasy. He had been for some time appointed schoolmaster here, but exchanged an employment of much drudgery and little reward for the study of medicine, which he hoped would be more profitable. The noted Paracelsus was at this time at Basil, and engaged to teach him all the secrets of his art within the space of a year. Oporinus, rejoiced at the prospect of becoming as wise as his master, willingly submitted to be his pupil, his servant, his ama-

[1] Moreri.—Dict. Hist.

nuensis, and bore with all his eccentricities with great patience, accompanying him even to Alsace, until finding that he was egregiously duped by this quack, he returned to Basil, to encounter another disappointment. His wife died, from whom he expected great riches, but she left him only debts.

About this time Grynæus, the Greek professor at Basil, and an intimate friend of Oporinus, procured him to be appointed one of the professors, and he gave a course of lectures on the lives of Plutarch; but, the governors of that republic obliging all the professors in their university to take the degree of M. A. Oporinus, who was then past thirty, refused to submit to the usual examination, resigned his office, and took up the trade of a printer. In this business he joined in partnership with Robert Winter, and changed his family name of Herbst, according to the humour of several learned men at that time, for Oporinus, a Greek word, signifying Autumn; as Winter also, for the same reason, took that of Chimerinus *. The partners, however, met with considerable losses; so that Winter died insolvent; and Oporinus was not able to support himself without the assistance of his friends, in which condition he died July 6, 1568. He had six presses constantly at work, usually employed above fifty men, and published no book which he had not corrected himself. Notwithstanding his great business, he died above 1500 livres in debt.

As Oporinus understood manuscripts very well, he took care to print none but the best. He left some works of his own, as, "Notæ in Plutarchum;" "Polyhistoris scholia in priora aliqua capita Solini;" "Darii Tiberti epitome Vitarum Plutarchi ab innumeris mendis repurgata;" "Scholia in Ciceronis Tusculanas quæstiones;" "Annotationes ex diversis doctorum lucubrationibus collectæ in Demosthenis orationes;" "Propriorum nominum Onomasticon." He also made notes to some authors, and large tables of contents to others; as Plato, Aristotle, Pliny, &c. and several letters of his may be seen in a collection of letters printed at Utrecht in 1697. An account of his life was

* Those names were apparently assumed, to humour the two following lines in Martial's Ep. IX. xiii. 1.

"Si daret Autumnus mihi nomen, ὀπώρινος essem:
Horrida si Brumæ sidera, χειμερινός."

written by Andrew Lociscus, in an oration, "De vita et obitu Oporini."[1]

OPPIAN, a Greek poet and grammarian, who flourished about the year 200 under the emperor Caracalla, was a native of Anazarba in Cilicia. We have of this author five books of fishing, entitled "Halieutics;" which he presented to Caracalla, in the life-time of his father the emperor Severus: as also four books of hunting, presented likewise to Caracalla after the death of Severus. Caracalla was so much pleased with Oppian's poems, that he gave a crown of gold for every line; whence, it is said, they got the title of Golden verses, although others have supposed they merited that appellation for their elegance. Some modern critics say, he was a particular favourite of the Muses; he excels in sentiments and similitudes, but is particularly distinguished by the great erudition which supports his verses. He composed other pieces, which are lost; for instance, "A Treatise upon Falconry." He died in his own country, of the plague, at thirty years of age; and a statue was erected in honour of him by his fellow-citizens; who also placed an epitaph upon his tomb, importing, that the gods took him out of the world, because he excelled all mortals. The best editions of his poems are those of Leyden in 1597, 8vo, with notes by Rittershusius; to which is prefixed an account of his life, and that of Schneider, 1776. His work upon "Fishing" was translated into English heroic verse by Jones and others, of St. John's college, in Oxford, and printed there in 1722, 8vo, with his life prefixed.[2]

OPSTRAET (JOHN), an eminent divine, was born Oct. 3, 1651, at Beringhen, a small town in the county of Liege. He was admitted a licentiate in divinity at Louvain in 1681, and afterwards taught theology in the college of Adrian, and at the seminary of Malines; but was driven from thence by Humbert de Precipiano, archbishop of that city, for his attachment to the Jansenists; and was banished in 1704, having declared himself one of Steyaërt's principal adversaries; but, after two years, Louvain becoming part of the emperor's dominions, M. Opstraet was appointed principal of the college de Faucon, which office he held till his death, November 29, 1720. His Latin works are

[1] Chaufepie.—Portraits des hommes illustres de la Suisse, par Meister.—Niceron, vol. XXVII. [2] Vossius de Poet. Græc.—Saxii Onomast.

numerous, and in request among the disciples of Jansenius and Father Quesnel, but are rather scarce in France. The principal are, "A Theological Dissertation on the Method of administering the Sacrament of Penitence," against Steyaërt; "Vera Doctrina de Baptismo Laborantium," 3 vols. 12mo, against Steyaërt; "Theological Instructions for young divines;" "The good Shepherd," which treats on the duties of pastors, and has been translated into French, 2 vols. 12mo; "The Christian Divine," translated into French by M. de S. André de Beauchêne, under the title of, "Le Directeur d'un jeune Théologien," 1723, 12mo; "Theological Instructions concerning human Actions," 3 vols. 12mo; "A System of dogmatical, moral, practical, and scholastic Theology," in 3 vols. with others enumerated in our authorities.[1]

OPTATUS, bishop of Melevia, a town of Numidia in Africa, flourished in the fourth century, under the empire of Valentinian and Valens. He wrote his very able and judicious treatise on the schism of the Donatists about the year 370, against Parmenian, bishop of that sect. We know nothing of the particulars of his life. He is commended by Austin, Jerom, and Fulgentius. In Jerom's time his work was divided into six books, to which a seventh was subjoined, from the additions which Optatus had made to his other books. This author has been published several times: the last, in 1700, by Dupin, who has settled the text from four manuscripts. He has also put short notes, with various readings, at the bottom of the page; and at the end inserted the notes of Badoubin, Casaubon, Barthius, and other former editors, together with a collection of all the acts of councils and episcopal conferences, letters of bishops, edicts of emperors, proconsular acts, and acts of martyrs, which any way regard the history of the Donatists, disposed in a chronological order, from the first rise of the sect to the time of Gregory the Great. There is also a preface, containing an account of the writings of Optatus, with their several editions; and two dissertations, one containing the "History of the Donatists," and the other upon "The sacred Geography of Africa." This is the best edition of Optatus, whose work shews him to have been a man of parts, improved by study, and had he chosen a more useful subject, would have pro-

[1] Moreri, Dict. Hist.

bably appeared to greater advantage among the writers of his age.[1]

OREGIUS (AUGUSTINE), a learned cardinal, was born at Florence in 1577. He went to study at Rome, and resided in a small boarding-house in the city, where he experienced the same temptation as the patriarch Joseph did, and continued no less faithful to his duty. Cardinal Bellarmine being made acquainted with this young man's virtues, placed him in a college for education. Oregius was afterwards employed by cardinal Barberini to examine Aristotle's sentiments concerning the immortality of the soul, that the pope might prohibit the reading of lectures on this philosopher's works, if it appeared that his writings were contrary to that fundamental article of religion. Oregius pronounced him innocent, and published on that subject, in 1631, his book entitled "Aristotelis vera de rationalis animæ immortalitate sententia," 4to. Barberini at length becoming pope, by the name of Urban VIII. created him cardinal in 1634, and gave him the archbishopric of Benevento, where he died in 1635, aged fifty-eight. He left tracts "de Deo," "de Trinitate," "de Angelis," "de Opere sex dierum," and other works printed at Rome, in 1637 and 1642, folio. Cardinal Bellarmine called Oregius his "Divine," and pope Urban VIII. called him his "Bellarmine." A complete edition of this cardinal's works was published by Nicholas Oregius, his nephew, in 1637, 1 vol. folio.[2]

ORESME (NICHOLAS, or NICOLE), a learned doctor of the Sorbonne, and grand master of the college de Navarre in the fourteenth century, was a native of Caen, and preceptor to Charles V. who made him bishop of Lisieux in 1377. He died in 1382. His principal works are, 1. "A Discourse on the Disorders of the Court of Rome." 2. An excellent treatise "De Communicatione Idiomatum." 3. A tract on coinage, in the library of the Fathers. 4. A learned and curious treatise "De Antichristo," printed in tom. IX. of P. Martenne's "Amplissima Collectio," &c. A French translation of the Bible is also attributed to him, but equally so to Raoul de Presle, and to Guyars des Moulins. He translated into French, by order of Charles V. Aristotle's books "de Cœlo" and "de Mundo," his

[1] Cave, vol. I.—Dupin. [2] Gen. Dict.—Moreri.—Dict. Hist.

"Ethics" and "Politics;" and also Petrarch "dei Rimedi dell'una et l'Altra Fortuna."[1]

ORIBASIUS, Julian the Apostate's physician, was born either at Pergamus or Sardes, in the beginning of the fourth century. He first studied in the school of Zeno the Cyprian at Sardes; and then went to Alexandria in Egypt, where he finished his studies, and afterwards became an eminent professor there, about 150 years after the death of Galen, and was esteemed the greatest scholar and physician of his time.

He wrote 70 books of collections, which he chiefly compiled from the works of Galen, and the other physicians who preceded him, and his own experience, at the desire of Julian the emperor, about A. D. 360; of which the first 15 are now only remaining, and two more on anatomy. Of these his works he made an epitome, for the use of his son Eustathius, in nine books. His "Theory of Diseases" is that of Galen, from whom he principally took it; yet something new may be found in his works, not mentioned by any author before him; and both he and Ætius have preserved several useful fragments of antiquity from Archigenes, Herodotus, Leonides, Eunapius, Posidonius, Apollonius, and Antyllus, and some others. There is a good edition of his "Anatomica" in Greek and Latin, 4to, à Dundass, L. Bat. 1745.[2]

ORIGEN, an illustrious father of the church, and a man of great parts and learning, was born at Alexandria in Egypt about the year 185; and afterwards obtained the surname of Adamantius, either because of that adamantine strength of mind which enabled him to go through so many vast works, or for that invincible firmness with which he resisted the sharpest persecutions. Porphyry represents him as having been born and educated a heathen; but Eusebius has clearly proved, that his parents were Christian. His father Leonides took him at first under his own management, and trained him at home for some time: he taught him languages and profane learning, but had a particular view to his understanding the Holy Scriptures; some portion of which he gave him to learn and repeat every day. The son's inclination suited exactly with the father's design, so far as that he pursued his studies with

[1] Moreri.—Dict. Hist.
[2] Eloy, Dict. Hist. de la Medicine.—Freind's Hist. of Physic.

most extraordinary zeal and ardour: but being endued with a quick apprehension and a strong imagination, would not content himself with that sense which at first presented itself, but farther endeavoured to dive into mysterious and allegorical explications of the sacred books. This probably suggested to his father that he might fall into that mode of interpreting, which in fact, proved afterwards the source of all his errors, and he therefore cautiously advised him not to attempt to penetrate too far in the study of the Holy Scriptures, but to content himself with their most clear, obvious, and natural sense. But it appears that from a forward conceit of his talents, he was already deeply infected with that "furor allegoricus," as a learned modern calls it; that rage of expounding the Scriptures allegorically, which grew afterwards to be even a distemper, and carried him to excesses which can never be excused.

After he had been some time instructed by his father, other preceptors were sought out for him: he had, for his master in philosophy, Ammonius, the famous Christian philosopher; and in divinity the no less famous Clement of Alexandria. From the former he imbibed that Platonic philosophy, with which he afterwards so miserably infected his Christianity, and gave birth to those many singular and heretical opinions which have distinguished him above all the primitive writers; but amidst these philosophical and theological pursuits, he found time to cultivate several arts and sciences: and so universal and powerful was his genius, that, as Jerom relates, he acquired very great skill and knowledge in geometry, arithmetic, music, grammar, rhetoric, &c. He was not above seventeen years of age when the persecution under the emperor Severus began at Alexandria in the year 202.: and, his father being seized and imprisoned for his faith in Christ, Origen would also have offered himself to the persecutors, out of the great zeal he had to suffer martyrdom. This his mother resolutely opposed; but when he found he was detained against his will, he wrote a letter to his father to exhort him to martyrdom, in which he expresses himself thus: "Stand stedfast, my father, and let no regard to us alter your opinion, or shake your resolution;" for he had six sons besides Origen. Leonides, animated by his son, resolved to persist even to martyrdom, and was accordingly beheaded soon after: and though his family fell into extreme poverty, his goods being immediately confiscated; yet Origen, applying

himself soon after entirely to human learning, by teaching grammar made a shift to maintain himself, his mother, and his brethren.

While he followed this profession, the chair of the school at Alexandria becoming vacant by the retreat of Clement, and by the flight of all those who were dispersed by the persecution, some of the heathens, who were willing to be converted, made their application to him, though he was not then above eighteen years of age: and at length, the reputation and number of his converts increasing every day, Demetrius, bishop of Alexandria, confirmed him in the employment of catechist, or professor of sacred learning, in that church. He then left off teaching grammar, and sold all his books of profane learning; contenting himself with a small daily allowance of four oboli, which were allowed him by the person who bought them. He now likewise began to lead a most strict and severē life, which contributed no less than his learning to draw a great number of disciples about him; although a violent persecution was then begun at Alexandria under the government of Lætus, and was continued with equal fury under that of Aquila his successor. Several of his disciples suffered martyrdom there, and he himself was exposed to the rage of the heathens, when he went, as he constantly did, to the assistance and encouragement of the martyrs. He then practised all kind of austerities, and carried the doctrine of mortification so far as even to commit an unnatural act upon his person, taking, contrary to his usual practice, the following text literally, "There be some who make themselves eunuchs for the kingdom of heaven:" but he lived to be convinced of his error, and afterwards condemned it.

It was about this time, in the beginning of Caracalla's reign, that he went to Rome, under the pontificate of Zepherinus; and began that great celebrated work, called the "Tetrapla." This was a Bible, in which, by the side of the Hebrew text, he had transcribed in different columns four translations, distinguished by verses; namely, the translation of the Seventy, that of Aquila, that of Symmachus, and that of Theodotion. He afterwards added two other versions, without any author's name, and a seventh upon the Psalms only, which he found at Jericho: and these versions, with the Hebrew, which is written in Greek as well as Hebrew characters, make up what is called Origen's "Hexapla," which was the first attempt to compile

those Polyglots to which the Christian world has been so much indebted. He had frequent occasion afterwards to leave Alexandria, first in consequence of the invitation of an Arabian prince to come and instruct him. A little while after, the city of Alexandria being miserably harassed by the emperor Caracalla for some affront put upon him, he retired into Palestine; and, settling in the city of Cæsarea, the bishops of that province desired him, though he was not yet a priest, to expound the Scriptures publicly in that church, and to instruct the people in their presence; with which request he complied. But whether his bishop Demetrius secretly envied him this honour, or was really persuaded that they had violated the rules of the church, he wrote to these prelates, and told them, "it was a thing unheard of, and had never been practised till then, that laymen should preach in the presence of bishops:" to which Alexander of Jerusalem and Theoctistus wrote back, that "this had been often practised." Demetrius, however, ordered Origen home, who obeyed, and betook himself to his first employment. Some time after, he was again diverted from it by order of the princess Mammæa, who invited him to Antioch, that she might see and discourse with him: but he shortly returned to Alexandria, where he continued till the year 228. He then went again to Cæsarea about some ecclesiastical affairs; and, as he passed through Palestine, was ordained priest by Alexander and Theoctistus. This ordination of Origen by foreign bishops so extremely incensed his diocesan Demetrius, that from this time his conduct towards Origen was marked by the most determined enmity. However, Origen returned to Alexandria, where he continued, as he had long ago begun, to write "Commentaries upon the Holy Scriptures;" and he then published five books of "Commentaries upon St. John's Gospel," eight upon "Genesis," "Commentaries upon the first 25 Psalms," and upon the "Lamentations of Jeremiah;" his books "De Principiis," and his "Stromata."

All this while the bishop of Alexandria continued to persecute him as fiercely as ever. The truth is, Demetrius had long conceived envy and ill-will against him, on account of his shining merit and extensive reputation, and took this opportunity of giving it full vent. He wrote letters every where against him; he reproached him with the violence he had committed on his person, which he

had formerly extolled as flowing from the greatest prudence, zeal, and piety; and in a council which he assembled in the year 231, it was ordained that Origen should not desist only from teaching, but even quit the city. Banished thus from Alexandria, he retired to Cæsarea, his ordinary place of refuge; where he was kindly received by Theoctistus, bishop of that city, and by Alexander bishop of Jerusalem, who undertook to defend him, and commissioned him to expound the Scriptures publicly, hearing him all the while as if he had been their master. The encouragement he received at Cæsarea, seems to have exasperated Demetrius still more; who, not satisfied with the first judgment given against Origen, accused him in a council of the bishops of Egypt; and having caused him to be deposed, and even excommunicated, according to Jerom, wrote at the same time to all parts against him, to procure his being expelled the catholic church. However, the bishops of Palestine, Arabia, Phœnicia, and Achaia, who were particularly acquainted with his high merit, and many of them very intimate with him, determined to support him to the utmost, and encouraged by their zeal and friendship, he continued to explain the Scriptures at Cæsarea with great reputation, both in the life-time and after the death of Demetrius, who did not live long after he had condemned Origen. All sorts of persons, not only from that province, but even from remote countries, came to be his disciples; the most famous of which were, Gregory, surnamed afterwards Thaumaturgus, and his brother Athenodorus. But though, after Demetrius's death the persecution he had raised against Origen abated a little, yet Origen was always considered by the Egyptians as an excommunicated person; and the sentence given against him by Demetrius continued under his successors, Heraclas and Dionysius, although the former had been his disciple, and the latter had a great regard for him.

After the death of Alexander Severus, under whose reign all this happened, his successor Maximinus stirred up a persecution against the church in the year 235. Origen concealed himself during this persecution, and retired for some time to Athens, where he went on with his "Commentaries upon the Scriptures." Under the reign of Gordianus, which began in the year 238, Beryllus, bishop of Bostra, in Arabia, fell into a very gross error, affirming,

that our Lord had no existence before his incarnation; upon which, some bishops gathering themselves together, caused Origen to come thither also; who convinced him of his error so effectually, that the bishop not only publicly acknowledged it, but ever after retained a kindness for Origen. Afterwards he was called, under the reign of Philip, to another assembly of bishops, which was held against some Arabians, who maintained that the souls of men died and were raised again with their bodies. He was then about sixty years old, yet pursued his studies with his usual vigour; and not only composed several books, but preached almost daily to the people, and for the most part without any preparation at all, yet his discourses were so highly esteemed, that they were taken down from his mouth, and afterwards published. Under the persecution of Decius, he suffered with great constancy for the faith. He was seized, put into prison, loaded with irons, had his feet in the stocks for several days, where they were cruelly extended beyond their natural dimensions. He was threatened to be burned alive, racked with various tortures; but he bore all with resolution and firmness. Being released from prison, he held several conferences, and behaved in every respect like a confessor of Jesus Christ; and lastly, after having laboured so much, and suffered with such credit and glory, he died at Tyre, in the reign of Gallus, aged sixty-nine, according to Eusebius.

Though what we have at present of the works of Origen made several considerable volumes, yet they are but an inconsiderable part of what he wrote. Jerom, speaking of Origen, says, "Who is there among you that can read as many books as he has composed?" We may distinguish his works into two kinds; the one upon the sacred Scriptures, the other into separate treatises upon different subjects. Not to mention his "Tetrapla" and "Hexapla," which were rather a collection than a work of his own, he composed three sorts of books upon the Scriptures; and these were "Commentaries," "Scholia," and "Homilies." In his "Commentaries," he gave himself wholly up to all that heat and fire, all that genius and force of fancy, which was natural to him; the better, as he thought, to reach the height and depth of the Scriptures, and their most recondite and mysterious interpretation. His "Scholia" were, on the contrary, only short notes, to explain the

difficult places. These two kinds of works were rather for the use of the learned than of the people; but the "Homilies," which the Latins call Treatises, and we Sermons, were moral lectures upon the holy Scriptures. We have none of the "Scholia" remaining, nor hardly any of the "Homilies" in Greek; and those which we have in Latin, are translated by Ruffinus, and others, with so much licence, that it is difficult, if not impossible, to discern Origen's own from what has been foisted in by his interpreters. A great part likewise of his "Commentaries" are lost. The other Treatises of Origen are not near so many in number as his works upon the Scriptures, and yet they were very considerable; for, not to mention his "Commentaries upon the "Philosophers," which Eusebius speaks of, he wrote two books upon the "Resurrection;" a treatise "De Principiis," in four books; ten of "Stromata;" an "Exhortation to Martyrdom;" eight books against "Celsus;" "A Treatise upon Prayer;" "A Letter to Africanus concerning the History of Susannah," &c.

All Origen's works, which remain only in Latin, were collected by Merlinus, and afterwards by Erasmus, and printed at Paris, in 1512, and at Basil in 1536, in 2 vols. folio. Genebrard has since made a larger collection, which was printed at Paris, in 1574, 1604, 1619, 2 vols. folio. All the Greek fragments of Origen upon the Scriptures were published, with a Latin translation by Huetius, and printed in 1668, 1679, and 1685, 2 vols. folio; to which are prefixed by the editor large Prolegomena, under the title of "Origeniana," in which are given, in three books, a very copious and learned account of the life, the doctrines, and the writings of Origen. The eight books against "Celsus," an Epicurean philosopher, which are by far the most valuable of his works, were published in Greek, with the "Translation of Gelenius," and the "Notes of Hœschelius," in 1605, 4to; and afterwards very correctly at Cambridge, in 1658, 4to, by William Spencer, fellow of Trinity-college, who corrected the translation, and also added notes of his own. To this edition are subjoined the "Philocalia, sive de obscuris sacræ scripturæ locis," of Origen. Wetstein, Greek-professor at Basil, caused to be printed there, with a Latin version and notes, in 1674, 4to, "The Dialogue against Marcion" (which, by the way, is supposed by Huetius to be a spurious piece), the "Exhortation to Martyrdom," and the "Letters of Africanus

and Origen, concerning the "History of Susannah: and lastly, the book "De Oratione," was published at London, in 1718, 4to, with notes by Dr. Ashton and Mr. Reading. An edition of all Origen's works was undertaken by Charles Delarue, a Benedictine monk, who began to publish it at Paris, in 1733, folio; and though the four volumes he has given us do not complete his plan, yet they contain the best, and indeed the only part of Origen's works worth any attention. This was reprinted by Oberthur, in 1780, 15 vols. 8vo. The celebrated Montfaucon has published in 2 vols. folio, some remains and fragments of his "Hexapla," and more recently Bahrdt published at Leipsic the Hexapla, 1769, in 2 vols. 8vo.

Ecclesiastical history, as Fabricius observes, cannot furnish another instance of a man who has been so famous, through good report and ill report, as Origen. The quarrels and disputes which arose in the church after his death on account of his person and writings, are scarcely credible to any who have not examined the history of those times. The universal church was split into two parties; and these parties fought as furiously for and against Origen as if the Christian religion had itself been at stake. Huetius has employed the second book of his "Origeniana," which consists of above 200 pages in folio, in pointing out and animadverting on such dogmas of this illustrious father as are either quite indefensible or exceptionable; and it is confessed by all, that he swerved egregiously from the orthodox faith. Cave has collected within a short compass the principal tenets which rendered him obnoxious; and thence we learn, that Origen was accused of maintaining different degrees of dignity among the persons of the Holy Trinity; as, that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the same manner that rays emitted from the sun are inferior in dignity to the sun himself; that the death of Christ was advantageous, not to men only, but to angels, devils, nay, even to the stars and other insensible things, which he wildly supposed to be possessed of a rational soul, and therefore to be capable of sin; that all rational natures, whether devils, human souls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various use of their free will, dispersed among the various orders of angels, men, or devils; that angels, and other supernatural beings, were clothed with

subtle and ethereal bodies, which consisted of matter, although, in comparison of our grosser bodies, they may be called incorporeal and spiritual; that the souls of all rational beings, after putting off one state, pass into another, either superior or inferior, according to their respective behaviour; and that thus, by a kind of perpetual transmigration, one and the same soul may successively, and even often, pass through all the orders of rational beings: that hence the souls of men were thrust into the prison of bodies for offences committed in some former state, and that, when loosed hence, they will become either angels or devils, as they shall have deserved; that, however, neither the punishment of men or devils, nor the joys of the saints, shall be eternal, but that all shall return to their original state of pure intelligences, then begin the same round again, and so on for ever.

These errors, and others connected with and flowing from these, together with that "furor allegoricus," above mentioned, which pushed him on to turn even the whole law and gospel into allegory, are the foundation of all that enmity which has been conceived against Origen, and of all those anathemas with which he has been loaded. His damnation has been often decreed in form; and it has been deemed heretical even to suppose him saved. John Picus, earl of Mirandula, having published at Rome, among his 900 propositions, that it is more reasonable to believe Origen saved than damned, the masters in divinity censured him for it; asserting, that his proposition was rash, blameable, savouring of heresy, and contrary to the determination of the catholic church. This is what Picus himself relates in his "Apolog. c. 7." Stephen Binet, a Jesuit, published a book at Paris in 1629, concerning the salvation of Origen, in which he took the affirmative side of the question, but not without diffidence and fear. This work is written in the form of a trial; witnesses are introduced, and depositions taken; and the cause is fully pleaded pro and con. The witnesses for Origen are Merlin, Erasmus, Genebrard, and Picus of Mirandula: after this, cardinal Baronius, in the name of Bellarmine, and of all who are against Origen, makes a speech to demand the condemnation of the accused; on whose crimes and heresies having expatiated, "Must I," says he, "at last be reduced to such an extremity as to be obliged to open the gates of hell, in order to shew that Origen is there? other-

wise men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate end, the sentence of his condemnation delivered by the emperors, by the popes, by the saints, by the fifth general council, not to mention others, and almost by the mouth of God himself? Yet, since there is no other method left but descending into hell, and shewing there that reprobrate, that damned Origen; come, gentlemen, I am determined to do it, in order to carry this matter to the highest degree of evidence: let us, in God's name, go down into hell, to see whether he really be there or not, and to decide the question at once." The seventh general council has quoted a book, and by quoting it "has declared it to be of sufficient authority, to furnish us with good and lawful proofs to support the determination of the council with regard to images. Why should not we, after the example of that council, make use of the same book to determine this controversy, which besides is already but too much cleared up and decided? It is said there, that a man, being in great perplexity about the salvation of Origen, after the fervent prayers of an holy old man, saw plainly, as it were, a kind of hell open; and looking in, observed the heresiarchs, who were all named to him, one after another, by their own names: and in the midst of them he saw Origen, who was there damned among the others, loaded with horror, flames, and confusion."

In the mean time, this illustrious and excellent father, far from being universally condemned, has received the highest eloges from the best and greatest men among both ancients and moderns. Eusebius is upon all occasions his advocate, and therefore need not be particularly quoted. There was a time when Jerom himself spoke highly of him, and declared him to be persecuted, not for his errors, but his enviable superiority of talents; but Jerom afterwards changed his party, and abused him as heartily as he had here commended him; although even then he was obliged to acknowledge, that he had been a most extraordinary person from his infancy; "magnus vir ab infantia." Erasmus had the profoundest veneration for Origen; and declares, that he learned more from one page of him than from ten of Augustin. Erasmus affirms also, that "in the Exposition of the Scriptures, allowing for some particular points of faith, he would prefer one Origen to ten Orthodox." Mr. Daillé, in his "Treatise on the Fathers,"

says, that "Origen alone, had we but his writings entire, would be able perhaps to give us more light and satisfaction in the business we are now upon, than all the rest. We have but very little of him left us, and the greatest part of that too, most miserably abused and corrupted; the most learned and almost innumerable writings of this great and incomparable person not being able to withstand the violence of time, nor the envy and malice of men, who have dealt much worse with him than so many ages and centuries of years that have passed from his time down to us." This corruption of his writings is a point, which his apologists have always insisted on strongly: Ruffinus particularly, in his defence against Jerom. Nay, Origen himself heavily complained of this usage in his life-time; uncertain, as it should seem, whether he was so served by the orthodox, with a view of being made more odious, or by the heretics, who were desirous to vent their heterodoxies under the great authority of his name.

We will conclude our account of this eminent father with what a learned and candid critic of our own has delivered concerning him. Origen, says Jortin, "was very learned and ingenious, and indefatigably industrious. His whole life, from his early years, was spent in examining, teaching, and explaining, the scriptures; to which he joined the study of philosophy, and all polite literature. He was humble, modest, and patient under great injuries and cruel treatment, which he received from Christians and Pagans: for, though he ever had a considerable number of friends and admirers, on account of his amiable qualities and accomplishments, he was persecuted and calumniated by men, who had neither his learning nor his virtue, degraded from the order of presbyters, driven from his home, and excommunicated by one Demetrius, bishop of Alexandria, who envied him, says Eusebius, for the reputation which he had gained. His inquisitive genius, and his mixing philosophy with Christianity, led him, perhaps, into some learned singularities and ingenious reveries; but he was by temper far from dogmatizing in such points, from fomenting schisms, and setting up himself for the head of a party. He lived in times when Christians were not so shackled with systems and determinations as they were afterwards, nor so much exposed to disingenuous and illiberal objections; and had more liberty to pursue their inquiries, and to speak their mind. He was ever extremely

sober and exemplary, practising what he preached to others; and he lived and died poor, and destitute even of common conveniences." It may be necessary to add, that there was a sect of ancient heretics, who resembled, and even surpassed, the abominations of the Gnostics: they were called Origenians, but appear to have derived their name from some person totally distinct from the preceding Origen, whose followers were called Origenists.[1]

ORLANDINI (NICHOLAS), a learned Italian Jesuit, was born at Florence in 1554, and descended from a noble family. He entered the society in 1572, where he was distinguished by the purity of his morals, and his general proficiency in literature, particularly in the Latin tongue. Having finished his studies, he took his master's degree with great credit, and for some time was Latin tutor, until his tender health rendered the labours of teaching insupportable, and he was preferred to the easier offices of rector of the college at Nola, and afterwards president of the seminary for novices at Naples. In 1598 he was invited to Rome, where he undertook to draw up a history of the Jesuits; but died in 1606, when he had completed only the first volume of that work, which was published at Rome in 1615, folio, under the title of "Historiæ Societatis Jesu Pars prima, sive Ignatius," and continued by fathers Francis Sacchini, Everard, Jouvency, and Cordara, the last of whom published his continuation in 1750. It makes in all 7 vols. bound usually in six, but is rarely found complete. Orlandini was also the author of "Annuæ Litteræ Societatis Jesu," for the years 1583, 1584, and 1586; and also of "Vita Petri Fabri Soc. Jes." &c.[2]

ORLEANS (LEWIS DUKE OF), a learned and pious prince of the blood royal of France, was the son of Philip duke of Orleans, afterwards regent, and of Mary Frances of Bourbon. He was born at Versailles, Aug. 4, 1703, and appeared first at court at the time the prince his father became regent of France. After the death of the regent he married Augusta Maria, of Baden, in 1724; a princess whose amiable qualifications made her death justly lamented by her consort, and people of all denominations. She died in 1726, having been married only two years.

[1] Cave.—Dupin.—Mosheim and Milner's Eccl. Histories.—Lardner's Works.—Huetii Origeniana.—Jortin's Remarks on Ecclesiastical History.

[2] Moreri.—Alegambe Bibl. Script.

The prince, deeply affected with his loss, and sensible of the infelicity of titles, pre-eminence, and all earthly enjoyments, sought for that comfort in the exercises of religion which courts cannot bestow. In 1730 he took, in the abbey of St. Genevieve, an apartment mean and inconvenient, and in a manner sequestered from the world. He first retired to it only at the solemn festival, but resided in it more frequently after 1735; and, when he left the court in 1742, took up his constant residence there, nor returned more to his palace, except to attend the council, from which he seldom absented himself. In his retirement he practised the most rigid austerities; slept on a rough straw bed, rose early, passed several hours in prayer, fasted, drank nothing but water, and constantly deprived himself of the convenience of fire, even in the most inclement seasons; and was, in all his actions, an example of severe self-denial. His charitable disposition led him to relieve the indigent of every nation, found several public charities, and send missionaries to the remotest parts of the world.

When Orleannois was laid waste by the overflowing of the Loire in 1733, the duke, by his speedy help, saved a multitude of men who were perishing in the water, and furnished even the necessary grain for sowing the lands. It is universally known that, in 1739 and 1740, his liberality had no bounds but the people's wants. He extended his alms not only to the poor catholics in Berlin, and throughout Silesia, but to those of the Indies and America. This great man also founded charity-schools in several places, and communities of men and women for the instruction of youth; a college at Versailles; a divinity chair in the Sorbonne, for explaining the Hebrew text of the holy scriptures. At Orleans he established foundations of midwives, and of surgeons for cutting for the stone. He purchased several very useful secrets, which he made public; and his gardens were filled with scarce and valuable simples from the most remote climates, for the relief of the sick. Anxious about the public good to his last moments, he bequeathed to the seminary of the Trente-trois, a sum sufficient for the re-establishment of the scholarships; and from that time the young divines of this seminary have been taught Hebrew in the Sorbonne. These charitable occupations did not prevent his acquiring great learning. He applied with incredible success to the study

of St. Thomas, Estius, the most valuable treatises in defence of religion, the fathers, the best ecclesiastical authors, the Hebrew, Chaldee, Syriac, and Greek languages, that he might have the satisfaction of reading the holy scriptures in the original text. He also devoted some time to studying history, geography, botany, chemistry, natural philosophy, and painting. So rapid was his progress, that, in the last seven or eight years of his life, he cited texts of scripture almost always from memory, with the variations of the Hebrew, Greek, and Vulgate. The Greek fathers were as familiar to him as the Latin; and he explained with facility Plato's Dialogues, and other profane authors. The duke of Orleans honoured the literati with his patronage, and encouraged them by his bounty, preferring those whose researches contributed to the glory of religion, or the public welfare. In the codicil of his will, he leaves an annuity to the abbé François, and explains his motive in the following terms: "Being desirous to take upon myself to return the obligation which the public are under to S. abbé François, author of a late work on the proofs of our religion, and to enable him to continue such useful labours, I give and bequeath to the foresaid S. Abbé François, five hundred livres annual-rent and annuity." Nothwithstanding the immense sums which this prince spent, both in France and in foreign countries, he discharged the accumulated debts of his own house, restored its exhausted finances, and considerably increased its domains. Though humble and plain in his private life, he was grand and noble on public occasions. It is well known with how much magnificence he went into Alsace to espouse the queen in his majesty's name; how liberal he was to the soldiers while colonel-general of the French infantry, and in what manner he celebrated the dauphin's birth, the marriage of the duke of Chartres, &c. Gay and lively in conversation, he became serious the moment that any one began to talk to him on business. His austerities and application to study having brought on a long and painful illness, he waited for the approach of death with an incredible firmness and courage, speaking of it with the greatest tranquillity. He died February 4, 1752, aged forty-eight years and six months, universally regretted. He left many works in manuscript, principally literal translations, paraphrases, and commentaries on part of the Old Testament; a literal translation of the Psalms

from the Hebrew, with a paraphrase, and notes; several dissertations against the Jews; a literal translation of St. Paul's Epistles from the Greek, with a paraphrase, notes, and pious reflections, and several other curious treatises and dissertations on different subjects. His modesty would not permit him to print any of his writings: he bequeathed them, with his library, to the Dominicans.[1]

ORLEANS (PETER JOSEPH D'), a Jesuit who acquired a considerable reputation in his own country as a historian, was born at Bourges in 1644. He was a teacher of the belles lettres in different colleges for several years, and became a celebrated preacher. Some separate lives which he published, in an agreeable style, and with judicious reflections, first attracted the public attention, but his reputation chiefly arose from his historical writings. Voltaire says that father D'Orleans was the first who chose revolutions for his subject, and adds, that the idea was not more happy than the execution. His "History of the Revolutions of England" met with the universal approbation of the French critics, and would have been, says Palissot, a perfect model, had the author concluded with the reign of Henry VIII, but after that he was no longer allowed to be impartial. English critics, however, have a less favourable opinion of his qualifications for writing such a history; and Echard, who translated part of the work, "History of the Revolutions in England under the family of the Stuarts, from 1603 to 1690," 1711, 8vo, has very properly cautioned * his readers against the author's prejudices. Father D'Orleans, whose private character is represented as very amiable, died in the prime of life in 1698. His works are, 1. the history already mentioned, "Histoire des Revolutions d'Angleterre," Paris, 1693, 3 vols. 4to, afterwards reprinted in 4 vols. 12mo, with heads. Francis Turpin published a continuation in 1786, in 2 vols. 8vo. 2. "Histoire des Revolutions d' Espagne," ibid. 1734,

[1] Dict. Hist. de L'Avocat.

* Echard says, that "the great varieties and wonderful changes in these reigns are here judiciously comprised in a moderate volume with no less perspicuity than strictness, and with a beautiful mixture of short characters, nice reflections, and noble sentences, which render the whole agreeable and instructive. But, while the reader is entertained with so much skill and fineness, we ought to caution him with relation to the education and religion of the author. For, though he has great marks of a generous candour, and a laudable deference to all superiors, yet he is to be considered in all places as one in favour with the *French* king, and not only a true *Papist*, but a complete *Jesuit*."

3 vols. 4to. This, left incomplete by the author, was finished by Brumoy and Rouillé, but it had not the same success as his revolutions of England, which his countrymen are willing to impute to the subject being less interesting. 3. "Histoire de M. Constance, premier minister du roi de Siam, et de la derniere revolution de cet etat," ibid. 1692, 12mo. 4. "Histoire des deux conquerants Tartares Chimchi et Camhi, qui ont subjugué la Chine," ibid. 1689, 8vo. 5. The lives, published separately, of Spinola, 1693, 12mo; of P. Cotton, 1688, 4to; of Ricci, 1693, 12mo; of Mary of Savoy and the infanta Isabella, 1696, 12mo, and of Stanislaus Kostka, 1712, reprinted in 1727, with the life of Louis de Gonzaga. 6. "Sermons et instructions Chretiennes sur diverses matieres," 1696, 2 vols. 12mo.[1]

ORME (ROBERT), an eminent historian, the son of Dr. Alexander Orme, a physician and surgeon in the service of the East India company, was born at Anjengo, in the Travancore country, in 1728. He was sent to England for his education, and was entered at Harrow-school when he was only six years of age. After he left school, he was a year in the office of the accomptant-general of the African company, to be initiated in commercial transactions, and then embarked for Calcutta, where he arrived in 1742. As soon as he engaged in the company's service, he acquired the highest reputation for the zeal with which he entered into their interests, and at the same time acquired such knowledge of the institutions, manners, and customs of the natives of India, that, in 1752, when some regulations were thought necessary in the police of Calcutta, he was desired to give his opinion on the subject. He accordingly drew up the greater part of "A general idea of the Government and People of Indostan." In 1753 he returned to England, and was frequently consulted by men in power on Indian affairs, and respecting plans, at that time in agitation, for supporting the British interest in Hindoostan. Mr. Orme revisited India in 1754, on being appointed by the court of directors a member of the council at Fort St. George, and contributed much to those measures which finally gave to the English the superiority in India which they have ever since possessed. Mr. Orme held the office of commissary and accomptant-general

[1] Biog. Univ. art d'Orleans.—Dict. Hist.

during the years 1757-8, but in the latter year his health obliged him to embark for England, where he arrived in the autumn of 1760, and settling in London, employed himself in preparing "The History of the Military Transactions of the British nation in Indostan, from the year 1745," the first volume of which, bringing down the history to 1756, was published in 1763, and extremely well received by the public. The East India company, duly sensible of his merits, and of the importance of his historical researches, not only gave him free access to all their records, but appointed him to be their historiographer, with a salary of 400*l*. per annum. To obtain the most accurate information respecting the war which was to be the subject of the second volume, he went over to France in 1773, where he was furnished liberally with various authentic documents, but it was not till 1778 that the work was brought to its completion. This contained all the events which took place in the English settlements in India from 1756 to 1763, with an investigation of the rise and progress of the English commerce in Bengal, and an account of the Mahommedan government from its establishment in 1200. In 1782 Mr. Orme published a work entitled "Historical Fragments of the Mogul empire of the Marattoes, and of the English concerns in Indostan from the year 1659." This, which was an octavo volume, was his last publication, for though his literary pursuits were unremitted, yet his health was unequal to the exertions required for the composition. In 1792 he left the metropolis to enjoy in retirement the society of his friends, and the recreation afforded by a well-assorted library. The place of his retirement was Ealing, where he was often visited by his friends, who appear to have loved him with great affection. Amongst these may be mentioned general Richard Smith, Mr. Robarts, one of the court of directors, Mr. Dalrymple, sir George Baker, and the late Mr. Owen Cambridge. But his books were his chief companions; and such was the active curiosity of his mind, that at the age of seventy he found in them a constant source of amusement. He continued his studies to the last month of his life, and a great many of his books bear interesting evidence of the strict attention with which he perused them; for their margins are filled with observations in his own hand writing. In the beginning of January 1801, he fell into a state of weakness and languor that prognosticated his

speedy dissolution; and he expired on the 14th of that month, in the seventy-third year of his age.

Mr. Orme was not known to be married, even to those who were most in his confidence; but in a letter from him to a particular friend, which, agreeably to the directions he left, was delivered according to its address, after his death, he acknowledges his marriage: and, in consequence of that acknowledgment, the court of directors settled a small annuity on his widow. He left no children.

Mr. Orme was somewhat above the middle stature, and his countenance expressed much shrewdness and intelligence. In his personal habits he seems not to have had any striking peculiarities. His general manner was sensible, easy, and polite. Of the qualities of his heart, those who knew him long and intimately thought very highly. He was zealous in the service of those whom he really loved: but as it was not his custom to make professions of friendship, his acts sometimes surpassed expectations. His powers of conversation were very considerable; and such was the extent of his knowledge, the readiness of his thoughts, and the facility of his expression, that he generally illustrated, in a pleasing, often in a forcible, manner, whatever subject he talked on. Ancient literature was one of his favourite topics; and he conversed on it with no common degree of learning and critical exactness, yet without any sort of pedantry or affectation. He loved to talk of music and painting, and was a good judge of both.

With respect to his intellectual character, it would appear, from his life as well as his writings, that the principal features were good sense, sagacity, and judgment. These qualities were assisted in their operation by an active spirit, a solicitous curiosity, and a cultivated taste. A mind thus constituted readily acquired that power of combining circumstances in lucid order, and of relating them with compressive force, which distinguishes the writings of Orme. Few historians have connected the events of their story with more perspicuity, or related them with more conciseness. If he is sometimes minute, he is never redundant, and never tedious. Every incident is so distinctly stated and clearly arranged; every new nation or individual is introduced with so compendious an explanation; all the observations arise from the facts with so much propriety, and are in themselves so forcible and just; and the general style has so much simplicity and terseness; that every

reader of discernment and taste must feel a strong interest in perusing his history. It is not, indeed, illumined with philosophical views of society, or manners, or civil institutions, or arts, or commerce; nor is it adorned with any fine delineations of character; but it is, nevertheless, a work of great merit, and must continue to hold a high place in the second rank of historical compositions.

He bequeathed to his friend and executor, Mr. Robarts, all his MSS. and a variety of other valuable historical materials, with a wish that he would present them to the East India company, which has been done, and the following catalogue drawn up by Mr. Wilkins, the Company's librarian: 1. Printed books.—Fifty-one volumes, containing one hundred and ninety tracts on the subject of India, and the Honourable Company's affairs, from about the year 1750 down to the year 1788. 2. Manuscript books.—Two hundred and thirty-one volumes of various sizes, chiefly bound in vellum, containing a vast body of information upon the subject of India, in copies which Mr. Orme had permission to make from the records and collections of others, and in original documents, common-place, &c. with many useful Indexes. 3. Eight bundles of letters, chiefly from Madras and Bombay, upon the subject of the Company's transactions in India. 4. Printed maps, charts, plans, and views; twenty rolls, consisting chiefly of foul and spare impressions of the plates used for Mr. Orme's history. 5. Twenty rolls, containing sundry maps and plans. 6. Thirty-five books, containing maps, plans, and views. 7. Four port folios, ditto ditto. 8. Manuscript plans and maps; seventeen rolls of plans and maps, chiefly the originals of those engraved for Mr. Orme's History. 9. Hindoo idols; six figures in brass, representing some of the principal emblems of the divine attributes, according to their mythology. After his death his "Historical Fragments" were reprinted in a quarto volume, with the addition of a paper on the "Origin of the English Establishment, and of the Company's Trade," and another, containing "A General Idea of the Genius and People of Hindostan." To this volume is prefixed an account of the life and writings of the author, to which our readers are referred for farther information.[1]

[1] Life as above.—Asiatic Annual Register, vol. IV.—Gent. Mag. vol. LXXIII.—Boswell's Johnson.—Nichols's Bowyer.

ORMEROD (OLIVER), a polemical writer of the time of James I. was descended paternally from a Lancashire family, which assumed the name of an estate in that county, in the reign of Henry III. of which it still continues the possession. His grandfather, John Ormerod, a younger brother of this house, married a Lancashire lady of the name of Whitaker, who from the contiguity of the estate of Ormerod and Holme, was most probably of the family of the Whitakers of the latter place. It is not unlikely that this relationship to the learned divinity-professor of Cambridge, might influence the subject of this article in his choice of his university, and in his theological studies.

He was admitted of Emmanuel college, Cambridge, June 6, 1596, and in 1605 published, while a resident there, a small quarto entitled "The Picture of a Puritan, or a relation of the opinions, qualities, and practices of the Anabaptists in Germanie, and of the Puritans in England." In this work he traces the affinities of the sects, and defends the protestant establishment of Elizabeth, in a series of dialogues, written with all the quaintness of the day, but uniformly displaying a vigorous understanding, and occasionally rising into a strain of considerable loftiness. The work is replete with classical allusions, and his notes exhibit a deep knowledge of the fathers, schoolmen, and other abstruse writers.

The next year he published "The Picture of a Papist," in the same style, deducing the superstitions of the Romish church from the rites of paganism. In this work he denies himself to be the author of a book called "The double PP. or the picture of a traiterous Jesuit:" as also of some other things, which the papists had fathered upon him*. The work is dedicated to Robert earl of Salisbury, chancellor of the university, and both were reprinted together in 1606, 8vo.

His labours were rewarded by the valuable rectory of Huntspill in Somersetshire: where he continued resident, at the visitation of that county by the proxies of Camden in 1623. In this place he died, in 1626, leaving issue one son Richard, born in 1619, and three daughters, by his wife Johanna, daughter of Richard Hinckson, esq.

* He adds, "Were I worthy to give myne advice to those that are in authority, those that did publish any such phantastical books hereafter, as the double PP is, should have for their pains, either a single Greek Π, or at the least *nigrum theta*!"

of Goham in Kent, who survived him to 1638. Their wills are extant in the Prerogative office in London.[1]

OROBIO (BALTHASAR, or ISAAC), a famous Spanish Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly professed themselves Roman catholics; abstaining from the practice of Judaism in every thing, except only the observation of the fast of expiation, in the month Tisis, or September. Our author studied the scholastic philosophy as it was then taught in Spain, and became such an adept that he was made professor of metaphysics in the university of Salamanca: but, afterwards applying himself to the study of physic, he practised that art at Seville with success, till, being accused of Judaism, he was thrown into the inquisition, and suffered the most dreadful cruelties, in order to force him to confess. According to his own account, he was put into a dark dungeon, so straight, that he could scarce turn himself in it; and suffered so many hardships, that his brain began to be disturbed. He frequently asked himself, "Am I indeed that Don Balthasar Orobio, who walked freely about in Seville, who was entirely at ease, and had the blessings of a wife and children!" sometimes imagining that his past life was only a dream, and that the dungeon where he then lay was his true birth-place, and to all appearance would prove the place of his death. At other times, he used to form metaphysical arguments, and resolve them, acting the three different parts of opponent, respondent, and moderator, at the same time. In this whimsical way he diverted himself from time to time, but when examined by the inquisitors, constantly denied that he was a Jew. At length he was put to the torture, in the most cruel manner, yet without extorting any confession from him, and his tormentors, after three years' confinement, finding themselves baffled by his perseverance, ordered his wounds to be cured, and so discharged him. As soon as he had got his liberty, he resolved to quit the Spanish dominions; and, going to France, was made professor of physic at Thoulouse. The theses, which he made as candidate for this place, were upon putrefaction; and he maintained them with such a metaphysical subtlety as em-

[1] Obligingly communicated by a descendant, who gives the following authorities: Whitaker's "Whalley," Visit. Somerset, 1623, and Ormerod pedigree in Coll. Arm. Cole's Admissions.—Cole MSS. vol. L. and MS Athenæ Cantab. in the British Museum.

barrassed all his competitors. He continued in this city some time, still outwardly professing the popish religion: but at last, growing weary of dissembling, he repaired to Amsterdam, where he was circumcised, took the name of Isaac, and professed Judaism; still continuing here also to practise physic, in which he was much esteemed. Upon the publication of Spinoza's "Tractatus Theologico-Politicus," he saw its fallacy, but did not think it worthy of an answer, until Bredenbergh, who had at one time written a confutation of it, published another treatise as objectionable as that of Spinosa's. Orobio then took up his pen against both the authors, and published a piece to that purpose, entitled "Certamen philosophicum adversus J. B. principia," 1684, 4to. But the dispute which he held with the celebrated Philip Limborch against the Christian religion (see LIMBORCH), did him most credit, on the score of acuteness, moderation, and temper. The three papers which he wrote on the occasion were afterwards printed by his antagonist, in an account which he published of the controversy, under the title of "Amica collatio cum Judæo, &c." Orobio died in 1687.[1]

ORONTIUS. See FINÆUS.

OROSIUS (PAUL), a learned Spanish ecclesiastic, flourished in the fifth century, and was born at Tarragona in Catalonia. He was a disciple of St. Augustin; and, in the year 414, was sent to Africa by Eutropius and Paul, two Spanish bishops, to solicit Augustin's assistance against heretics who infested their churches. He continued a year with this doctor, and in that time made a great proficiency in the knowledge of the Scriptures. In the year 415, Augustin dispatched him to Jerusalem, to consult St. Jerom upon the origin of the soul; and Orosius on his return brought into Africa the relics of the martyr St. Stephen; whose body, as well as those of Nicomedes, of Gamaliel, and his son Abiba, had been found during Orosius's residence in Palestine. At length, by the advice of Augustin, our author undertook the history we have of his in seven books, under the title, as is said, of "Miseria humana;" containing an account of the wars, plagues, earthquakes, floods, conflagrations, thunder and lightning, murder, and other crimes, which had happened from the beginning of the world to the year of Christ 416. The purpose of it

[1] Chaufepie.—Moreri.

was to shew, against some heathen objectors, that these calamities had not been more frequent, after the commencement of Christianity, than before; and farther, that it was owing to the Christian religion, that the Roman commonwealth, which did not deserve to continue, was nevertheless then still subsisting. It has gone through several editions: as, Paris, 1506, 1524, and 1526, folio; Cologne, 1536, 1542, 1561, and 1572, 8vo, with the "Apologia de Arbitrii libertate;" at Mentz, in 1615, and lastly by Havercamp at Leyden, 1738, 4to, and 1767, the same edition with a different date. We have an Anglo-Saxon version by king Alfred, which was published with an English translation by the hon. Daines Barrington, in 1773, 8vo.

Orosius also wrote "A Defence of Free Will," against Pelagius, in which he inserted part of St. Augustin's book "De natura & gratia:" he also wrote a tract in the form of a letter, addressed to Augustin, against the Priscillianists and Origenists. The time of his death is not known. Casaubon gives him the character of a very good man, and very zealous for the house of God; but censures him as too easy of belief, and credulous, having advanced many particulars in his history without foundation.[1]

ORPHEUS, the most celebrated of all the Greeks in the fabulous ages, was distinguished as a teacher of religion and philosophy, and his name became as illustrious among the Greeks, as that of Zoroaster among the Persians, of Buddas among the Indians, or of Thoth, or Hermes, among the Egyptians. But it has happened to Orpheus, as to many other wise men of antiquity, that spurious writings have been ascribed to him, and modern tenets have been obtruded upon the world under the sanction of his name. It has even been questioned, whether Orpheus ever existed. Cicero asserts, on the authority of Aristotle, that there was no such person as the poet Orpheus. But no passage of this kind is at present to be found in the works of Aristotle; and the opinion is contradicted by the general testimony of the ancients, who relate, that Orpheus was a native of Thrace, who flourished before the Trojan war, and passed the greater part of his life in Greece.

Diodorus Siculus relates, that, "having been instructed

[1] Gen. Dict.—Moreri.—Barrington's Translation.—Ireland's "Paganism and Christianity compared," 1808, 8vo.

in the religious tenets and ceremonies of his own country, he travelled into Egypt, where he acquired a knowledge of the mysteries of religion, and became an eminent master of philosophy, poetry, and music." Thus qualified, he came among the Greeks, who were at that time a rude and unenlightened people, and by the united powers of poetry, religion, and philosophy, civilized their manners, while wonders have been ascribed by the poets to the power of his music.

Orpheus is said to have improved the lyre, by increasing the number of its strings from four to seven. To him also is ascribed the invention of hexameter verse. He, doubtless, excelled in poetry of various kinds, but it is justly questioned whether he committed any of his verses to writing. He possessed great skill in the art of medicine. Perhaps this circumstance may serve to explain the fable of his recalling his wife Eurydice from hell. The particulars of his death are variously related by different writers; but it is generally agreed, that he died by violent means. After his death, he was ranked among the divinities.[1]

The whole of the tracts ascribed to Orpheus have been collected and published by Hermann.

ORSATO (SERTORIO), or *Ursatus*, a celebrated antiquary, historian, grammarian, and poet, was born February 1, 1617, at Padua, of one of the most illustrious families in that city. He applied diligently to the study of antiquities and ancient inscriptions, which occasioned his taking several journies into different parts of Italy. When advanced in life, he was appointed to teach natural philosophy in the university of Padua, and acquitted himself with great success in that office. He died at Venice July 3, 1678. He was a member of the academy of the Ricovrati, and has left a great number of valuable works, some in Latin, others in Italian: the principal among the former are, "Sertum Philosophicum ex variis scientiæ naturalis floribus consertum," Padua, 1635, 4to. 2. "Monumenta Patavina," Padua," 1652, folio. 3. "Commentarius de notis Romanorum," Padua, 1672, folio, a useful work, and much esteemed. It has been inserted in tom. XI. of the "Thesaurus" of Grævius, and is printed separately, Paris, 1723, 12mo, and at the Hague, 1736. The following are his principal Italian works: 4. "A Hist. of Padua, in two

[1] Brucker.—See an elaborate article by Dr. Burney in Rees's Cyclopædia.

parts," 1678, folio. 5. "I Marmi eruditi," 1669, and 1719, 2 vols. 4to; a curious work, in two parts also. 6. "Chronologia di Reggimenti di Padoua;" revised, with notes, 1666, 4to. 7. Several "Lyric Poems;" 1637, 12mo; "Comedies," and other poetical pieces, &c.[1]

ORSI (JOHN JOSEPH), an Italian grammarian and poet, was born in 1652, at Bologna, son of Mario Orsi, a patrician of that city. His house was a kind of academy, in which several literary men met regularly. He married twice, and died in 1733, aged eighty-one, leaving some ingenious sonnets, pastorals, and many poetical pieces, besides other works in Italian. Some of them may be found in Muratori's and Crescembeni's treatises on poetry. His "Thoughts" on Bouhour's "Maniere de Penser," were published at Modena, 1735, 2 vols. 4to.[2]

ORSI (FRANCIS JOSEPH AUGUSTINE), an eminent cardinal, was born in 1692, in Tuscany.[3] He entered the Dominican order, in which he taught theology, was afterwards master of the sacred palace, and honoured with the purple by Clement XIII. in 1759. He wrote "Infallabilitas act. Rom. Pont." 1741, 3 vols. 4to; "An Ecclesiastical History of the first six ages of the Church," 20 vols. 4to, or 8vo; the last volume was published in 1761, in which year he died. His history is useful as a collection of records and facts, but is too prolix for general reading.[2]

ORSINI. See URCINUS.

ORTELIUS (ABRAHAM), a celebrated geographer, was descended from a family originally seated at Augsburg; but his grandfather William Ortelius settled, in 1460, at Antwerp, and dying there in 1511, left Leonard, the father of Abraham, who was born in that city April 1527. In the course of a learned education, he particularly distinguished himself in the languages and mathematics; and afterwards he became so famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, and Germany, suffering no curiosity to escape his inquiries. In England he became acquainted with Camden (see CAMDEN). When he had finished his travels, he fixed at Antwerp, where he first published his "Theatrum orbis terræ." This work procured him the honour of being ap-

[1] Fabroni Vitæ Italorum, vol. XIII.—Niceron, vol. XIII.
[2] Moreri.—Dict. Hist. [3] Fabroni Vitæ Ital. vol. VI.

pointed geographer to Philip II. of Spain; and he afterwards published the following pieces: "Thesaurus Geographicus;" "Deorum dearumque capita ex veteribus numismatibus;" "Aurei seculi imago, sive Germanorum veterum mores, vita, ritus, et religio;" "Itinerarium per nonnullas Belgiæ partes." He was possessed of many rarities, in antique statues, medals, and shells. The greatest men of that age were friends to him to his death, which happened in June 1598. Justus Lipsius wrote his epitaph; and several funeral eloges were made of him, which were published, under the title of "Lachrymæ," by Francis Sweerts, who annexed an account of his life. All his works are in Latin.[1]

ORTON (JOB), an eminent divine among the dissenters, was born at Shrewsbury, Sept. 4, 1717, and at a proper age was sent to the free-school of his native place, where he went through the whole course of grammatical education, having stayed there somewhat more than eight years. In May 1733, he left the school, and went to Warrington, under the care of Dr. Charles Owen, the dissenting minister of that town, where he continued one year; after which, in August 1734, he went to Northampton, under the care of Dr. Doddridge, where he continued above seven years; and such was his progress in study, that in March 1738-9 he was chosen assistant to Dr. Doddridge in the academy; and he began his lectures in this capacity, with reading to the junior students in the classics and geography. About the same time he was examined before a committee of pastors in the neighbourhood, as to his qualifications for the ministerial office, and received an ample testimony of satisfaction and approbation. His first sermon was preached at Welford, in Northamptonshire, on the 15th of April, 1739. After this he continued to preach occasionally in all the neighbouring congregations, excepting on the first Sunday of every month, when he generally assisted Dr. Doddridge at Northampton. Becoming popular, he received several invitations from the congregations at Welford, Rowell, and Harborough, to settle with them as their minister: and he was applied to, likewise, by the dissenting society at Salters'-hall, London, to preach there as a candidate; but he thought it best to decline these applica-

[1] Foppen Bibl. Belg.—Bullart's Academie des Sciences.—Ath. Ox. vol. I.—Saxii Onomast.

tions, as, while he was assistant at Northampton, he was engaged in a very useful employment, and had daily opportunities of improving himself superior to what he should have had in any other station. The enjoyment which he had of Dr. Doddridge's conversation, was esteemed by him as a most peculiar advantage.

In April 1741, died Mr. Berry, the minister of the Presbyterian meeting at Shrewsbury; and about the same time Mr. Dobson, the pastor of the Independent Church in that town, to which Mr. Orton's father belonged, removed to Walsall, in Staffordshire. These two societies being thus vacant, concurred in an invitation to Mr. Orton, to accept the pastoral charge among them, promising, that in that case they would unite together in one congregation. Accordingly, having accepted their offer, he removed, in October 1741, to Shrewsbury, and, on the 18th of that month, preached his first sermon to the united congregations. In the following month, he had the misfortune to lose his father, who died at the age of fifty-two. This event was not only a great personal affliction to Mr. Orton, but brought upon him such a weight of cares, in addition to his various duties as a minister, that his health was materially injured; the consequence of which was, that he was laid under the necessity of having several assistants, in succession: as Mr. Francis Boult, who continued at Shrewsbury till the end of the year 1745; Mr. Moses Carter, who died in 1747; and Mr. Joseph Fownes. By Dr. Doddridge's death Mr. Orton lost his much-honoured tutor, father, and friend, whose life he afterwards published. In March 1752, Mr. Orton was invited to assume the pastoral charge of the congregation belonging to Dr. Doddridge. Upon this his people at Shrewsbury were alarmed; and, apprehending that he might listen to the application, they sent him a most respectful, affectionate, and unanimous address, to intreat that he would not leave them. A separate address, to the same purpose, was made to him by the young persons of the society. He had no inclination to quit a situation in which he was comfortable and useful; especially as there were some circumstances at Northampton that were of a discouraging nature. Nevertheless, he thought it a proper piece of respect to take some time to consider of the invitation, which at length he declined.

Not long after this event, another attempt was made to

draw Mr. Orton from Shrewsbury. He was applied to by a considerable congregation in Westminster, to succeed their late pastor, the Rev. Dr. Obadiah Hughes; but he immediately rejected the proposal, as he never had any inclination to settle in London, and as he was firmly persuaded that neither his health, nor his abilities, nor his sentiments, qualified him for a situation in the metropolis. On his refusal of this offer, it was accepted, in 1752, by the late Dr. Kippis.

From this time nothing material occurred, in the course of Mr. Orton's ministry at Shrewsbury, till the year 1765. He was comfortable and happy among his people, and in the friendship and assistance of Mr. Fownes. But in that year his bodily infirmities had so far advanced upon him, that he was quite disabled from continuing in his public work. On the 15th of September, therefore, (which was his birth-day) he delivered his last sermon to his congregation. The Lord's Supper was administered by him several times after this; but he durst not undertake to preach any more.

Mr. Orton's quitting his pastoral connection with the dissenters at Shrewsbury, was attended with unhappy consequences. A contest arose with respect to the choice of an assistant to Mr. Fownes, which, at length ended in a separation. The larger number of the society thought it their duty to provide themselves with another place of worship; and with these Mr. Orton concurred in opinion. He esteemed himself, says his biographer, bound to countenance them upon every principle of conscience, as a Christian, a Dissenter, a Minister, and a Friend to Liberty. Though Mr. Fownes continued at the old chapel, this circumstance did not occasion any diminution in the friendship and affection subsisting between him and Mr. Orton. One almost unavoidable effect of the division was, its being accompanied with a bad spirit, in several persons, on both sides of the question. The height to which the matter was carried, rendered Mr. Orton's situation at Shrewsbury greatly uncomfortable, and materially affected his health. He found it necessary, therefore, to retire to another place; and at length, in 1766, he fixed at Kidderminster, to which he was principally led that he might have the advice of a very able and skilful physician (Dr. Johnstone, of Worcester), who always proved himself a faithful and tender friend. He continued at Kidderminster for the re-

mainder of his days; and although prevented, by the bad state of his health, from ever again appearing in the pulpit, he still retained the same zeal for promoting the great objects of the Christian religion. What he could not perform as a preacher, he was solicitous to effect as a practical writer. Previously to his resignation of the pastoral office his only publications were, his Funeral Sermon for Dr. Doddridge, printed in 1752; a Fast Sermon in 1756, occasioned by the earthquake at Lisbon; and "Three Discourses on Eternity, and the Importance and Advantage of looking at Eternal Things," published in 1764. These three discourses have gone through six editions, and have been translated into Welch. Such was Mr. Orton's ill state of health, together with his attention to the duties of his profession, that it was not till 1766 that he was enabled to give to the world his "Memoirs of the Life, Character, and Writings of Dr. Doddridge." In 1769, he published a set of sermons, under the title of "Religious Exercises recommended: or, Discourses on the Heavenly State, considered under the Idea of a Sabbath." In 1771, he published "Discourses to the Aged." Our author's next publication, which appeared in 1774, was entitled "Christian Zeal; or three Discourses on the Importance of seeking the Things of Christ more than our own." These seem to have been intended to check the selfish and clamorous zeal which then appeared among the Dissenters for matters of a worldly kind, and to direct it to the support and advancement of real practical religion. In 1775, Mr. Orton committed to the press three farther Discourses, under the title of "Christian Worship," which have been translated into Welch. Two volumes of "Discourses on Practical Subjects" were the production of the next year. Mr. Orton's last publication, which appeared in 1777, was entitled "Sacramental Meditations; or, Devout Reflections on various Passages of Scripture, designed to assist Christians in their attendance on the Lord's Supper, and their Improvement of it." These meditations, which are fifty in number, are all founded on different texts of the Sacred Writings, and are, what the author himself used in the administration of the sacrament, according to the method observed among Dissenters from the Church of England.

Several eminent divines of the establishment expressed their high approbation of the "Sacramental Meditations,"

among whom were the rev. Mr. Hunter, vicar of Weaverham, in Cheshire, Dr. Tucker, dean of Gloucester, and Dr. Adams, master of Pembroke college, Oxford.

Besides these several publications, all of which appeared with his name, Mr. Orton, in 1770, was the author of two anonymous tracts, entitled "Diotrophes admonished," and "Diotrophes re-admonished." They were written in defence of his excellent friend, Dr. Adams, at that time vicar of St. Chad's, Shrewsbury, who had been violently attacked by the writer of a piece, which made a considerable noise in its day, called "Pietas Oxoniensis." There is one small publication by Mr. Orton, hitherto omitted, which was the earliest piece printed by him, having first appeared in 1749, and we apprehend without his name. The title of it is "A Summary of Doctrinal and Practical Religion, by way of question and answer; with an introduction, shewing the Importance and Advantage of a Religious Education." So well has this tract been received, that it has gone through seven editions. In the course of his ministerial service, he delivered a short and plain exposition of the Old Testament, with devotional and practical reflections; which exposition and reflections have recently been published, from the author's manuscripts, for the use of families, by the reverend Robert Gentleman, of Kidderminster, Worcestershire, in six large volumes, octavo. The first volume appeared in 1788, and the last in 1791; but the work has not attained any great share of popularity. The other posthumous publication is, "Letters to a young Clergyman," 1791, 2 vols. 12mo. Besides Mr. Orton's publication of Dr. Doddridge's hymns, and of the three last volumes of the Family Expositor, he printed, in 1764, a new edition of the life and death of the rev. Mr. Philip Henry, and prefixed to it an address to the descendants of that eminently pious and worthy divine.

After the publication of the "Sacramental Meditations" in 1777, Mr. Orton's bad state of health no longer permitted him to instruct and edify the world from the press. But he still continued to be useful by his pious example, his affectionate exhortations, and his correspondence with his intimate friends. The degree of doctor in divinity had been conferred upon him many years previously to his decease, but he would never permit himself to be addressed by that title, or prefix it to any of his writings.

In the spring of the year 1783, Mr. Orton's complaints multiplied so fast upon him, that there was no prospect of his continuing much longer in life, and accordingly he died at Kidderminster, July 19, 1783, in the sixty-sixth year of his age. On the twenty-fifth of the same month, agreeably to his own request, he was buried in the chancel of St. Chad's church, Shrewsbury.[1]

ORVILLE (JAMES-PHILIP D'), a very learned critic, and the correspondent of many eminent English scholars, was born at Amsterdam, July 28, 1696, of a family originally from France. He was intended for commerce by his father, who nevertheless gave him a classical education under David Hoogstraten and the celebrated Hemsterhuis. It was Peter Burman, however, who prevailed on his father to change his destination, and allow him to become a scholar by profession. He was accordingly sent, in 1715, to the university of Leyden, where he studied the Greek language and literature under James Gronovius; history, antiquities, and rhetoric under Peter Burman, the oriental languages under Heyman and Schaaf, and jurisprudence under Schulting and Noodt. Before his academical course was completed, viz. in 1718, he visited England, where one of his brothers John-Leonard was settled as a merchant. His object on this visit was to form an acquaintance with some of the literati of that age; but principally to inspect the public libraries in London, Oxford, and Cambridge. He remained, however, here only from July to the beginning of Autumn, when he returned to Leyden; and, having finished his studies, took the degree of doctor of law Feb. 3, 1721. He then went to the Hague, with a view to the bar, but became dissatisfied with the profession, and seems from this time to have relinquished every pursuit but that of general literature. In 1723 he began his travels by visiting Antwerp, Brussels, Louvain, and lastly France, where he spent a twelvemonth. At Paris he became acquainted with many eminent characters, particularly Monfaucon, Sallier, Fraguier, Sevin, Chamillart, Bouquet, Boivin, and Tournemine, who respectively introduced him to the societies of the learned, and to the most noted libraries and museums. In the month of August 1724, he returned to Amsterdam; but had not been long there before the dangerous illness of one of his brothers rendered it necessary for

[1] By Dr. Kippis, note, in Biog. Brit. on his Life of Doddridge.

him to revisit London, where he remained a year, employed as he had been at Paris, in the company of the learned, and among the libraries. Here he became intimate with Bentley, Chishull, Sherard, Cunningham, Mead, Potter, Hutchinson, Markland, Wasse, &c. &c.

On his return to Holland, he had no fixed settlement, dividing his time between Amsterdam, Utrecht, Leyden, and the Hague. In 1726, he determined to visit Italy, and after travelling through its principal cities, he went to Sicily, where he found ample gratification for his antiquarian taste. On his return he spent a winter at Rome, which he left in 1728, and made the tour of Germany, and other parts of Europe, where any thing curious or interesting was to be found. Returning at length home, he hoped to sit down to the quiet enjoyment of his books; but the magistrates of Amsterdam, sensible how greatly his talents would extend the reputation of their school, offered him the professorship of history, rhetoric, and Greek, which he accepted, and entered upon the duties of his office May 22, 1730, with an inaugural dissertation on the agreement between commerce and the muses, "De felici Mercurii cum Musis contubernio." Two years after, at the celebration of the centenary anniversary of the school, he delivered a harangue, including its foundation and progress, and commemorating the eminent men it had produced. In 1742, he resigned his professorship, that he might have more leisure for his critical inquiries, and to avail himself of the stores of knowledge accumulated during his travels, as well as to communicate them to others. He had indeed a singular pleasure in assisting the literary researches of his friends, and was a very considerable contributor of notes, various readings and collations to most of the editions of the ancient authors printed in his time, to Josephus, Lucian, Libanius, Diodorus Siculus, Aristophanes, Livy, Cæsar, &c. &c. All these, as well as his own works, show a profound knowledge of the Greek language, and an intimate acquaintance with classical history and criticism.

He published, in 1750, in quarto, a new edition of "Chereas and Callirhoe;" and a new edition of the Greek Anthology was expected from him, for which he had some valuable materials, and one of Theocritus, perhaps also one of Catullus, Tibullus, and Propertius; but all these undertakings were frustrated by the unexpected death of

this laborious and acute critic, which took place Sept. 13, or 14, 1751. He left a son John, who was born in 1734. What D'Orville published is to be found in a collection, in imitation of one begun in England by Jortin, in 1731, under the title of "Observationes Miscellaneæ," a work of profound erudition, which he edited along with Burman, as far as 10 vols. 8vo; and after Burman's death, D'Orville published four additional volumes, under the title of "Observationes Miscellaneæ Novæ," the last of which was completed a few days before his death. Of his dissertations inserted in these volumes, two have been greatly admired, "Exercitatio de inscriptionibus Deliacis," and "Diatribe in Inscriptiones quasdam," &c. Some years after his death, his travels and observations in Sicily were published by Peter Burman, the younger, under the title "Sicula, quibus Siciliæ veteris rudera, additis antiquitatum tabulis illustrantur," &c. 1764, fol. His only other publication was a controversial pamphlet against Cornelius Pauw, Amst. 1737, 8vo, in which he retorts on that author for some of the severities he was too much accustomed to exercise upon his learned contemporaries. D'Orville had a brother Peter, who died in 1739. He wrote some elegant Latin poems, a collection of which was published at Amsterdam, in 1740.

But what renders some account of James Philip D'Orville more interesting in this country is, that his long celebrated library and collection of manuscripts have been recently purchased from his heirs. So rich a treasure has not been imported into this country for many years, and the original purchase does honour to the two individuals, Dr. Raine, and Mr. Banks, who afterwards disposed of the MSS. to the university of Oxford, which did not hesitate a moment to add them to their incomparable library. Of these it would be unnecessary in this place to give any account, as they are amply detailed in the catalogue published at the Clarendon press in 1806, "Codices Manuscripti, et impressi cum notis manuscriptis, olim D'Orvilliani, qui in Bibl. Bodleiana apud Oxonienses adservantur," 4to. About the same time D'Orville's library of printed books were sold by auction in London, among which were many volumes with copious MS notes, which certainly ought to have been classed with the manuscripts.[1]

[1] Chaufepie, from Burman's Life, prefixed to the "Sicula."—Catalogue of his MSS.

OSBORNE (Francis), an English writer of considerable abilities, was born about 1589. He was descended from an ancient family, who had been long seated at Chicksand, near Shefford, in Bedfordshire, where his grandfather, and father, sir John Osborne, were men of fortune, and, according to Wood, puritans, who gave him what education he had at home, but never sent him to either school or university. This he appears to have afterwards much regretted, on comparing the advantages of public and private education. As soon, however, as he was of age, he commenced the life of a courtier, and being taken into the service of the Pembroke family, became master of the horse to William earl of Pembroke. Upon the breaking out of the civil wars, he sided with the parliament, but not in all their measures, nor all their principles; yet they conferred some public employments upon him; and, having married a sister of one of Oliver's colonels, he was enabled to procure his son John a fellowship in All-souls' college, Oxford, by the favour of the parliamentary visitors of that university, in 1648. After this he resided there himself, purposely to superintend his education; and also to print some books of his own composition. Accordingly, among others, he published there his "Advice to a Son," the first part in 1656; which going through five editions within two years, he added a second, 1658, in 8vo. Though this had the usual fate of second parts, to be less relished than the first, yet both were eagerly bought and admired at Oxford, especially by the young students; which being observed by the "godly ministers," as Wood calls them, they drew up a complaint against the said books, as instilling atheistical principles into the minds of the youth, and proposed to have them publicly burnt. Although this sentence was not carried into execution, there appeared so many objections to the volumes, that an order passed the 27th of July, 1658, forbidding all booksellers, or any other persons, to sell them. But our author did not long survive this order, dying Feb. 11, 1659, aged about seventy. For the accusation of atheism there seems little foundation; but many of his sentiments are otherwise objectionable, and the quaintness of his style, and pedantry of his expression, have long ago consigned the work to oblivion. His other publications were, 1. "A seasonable Expostulation with the Netherlands," &c. 1652, 4to. 2. "Persuasive to mutual compliance under the present government."

3. "Plea for a free State compared with Monarchy." 4. "The private Christian's non ultra," &c. 1656, 4to. 5. A volume in 8vo, containing, "The Turkish policy, &c. a Discourse upon Machiavel, &c.; Observations upon the King of Sweden's descent into Germany; a Discourse upon Piso and Vindex, &c.; a Discourse upon the greatness and corruption of the Court of Rome; another upon the Election of Pope Leo X.; Political occasion for the defection from the Church of Rome; a Discourse in vindication of Martin Luther." Besides these were published, 1. "Historical Memoirs on the Reigns of Queen Elizabeth and King James." 2. "A Miscellany of sundry Essays, &c. together with political deductions from the History of the Earl of Essex," &c. Other pieces have been ascribed to him on doubtful authority. A collection of his works was published in 1689, 8vo; and again, 1722, in 2 vols. 12mo.[1]

OSIANDER (ANDREW), a divine of considerable eminence, was a native of Bavaria, and born in 1498. He studied at Wittemburg and Nuremburg, and began to preach at the latter place in 1522. He is generally numbered among the worthies who promoted the reformation; and among other services of great importance, contributed very much to enlighten the mind of the celebrated Cranmer, who became acquainted with him while abroad negociating some matters for Henry VIII. The unrestrained conversation of Osiander appeared to our countryman, at first, as a kind of libertinism; it sounded harshly in his ear: and he would ask, "if such an opinion were false, how could it possibly possess itself of the minds of the greatest and most learned men of all ages, through such a tract of time?" But Osiander carried him boldly still higher into antiquity. "Tell me not," said he, "what Austin says, and Jerome; but what Peter says, and Paul. Read your Bible; and say honestly, whether such and such doctrines are not plainly repugnant to such and such passages of Scripture?" Osiander, however, in the end did not in all things adhere to his own advice, and became the cause of great disturbances in the Lutheran churches.

At the conference of Marpurg, in 1529, between Luther and the Swiss divines, and afterwards, he maintained the following doctrine, viz. that a man is justified formally,

[1] Biog. Brit.

not by the faith and apprehension of the justice of Jesus Christ, or the imputation of our Saviour's justice, according to the opinion of Luther and Calvin; but by the essential justice of God."

This doctrine was opposed by many eminent divines; but Osiander persisted, and drew up a confession of faith, which was printed by order of the duke of Brandenburg, but highly disapproved by the Lutheran divines assembled at Augsburg. He was a studious and acute divine; but disposed to adopt novel and mystical opinions, and much disliked on account of his pride and arrogance. He shamefully treated the excellent Melancthon in his old age, who bore his insolence with a truly Christian spirit. Osiander died suddenly at Konigsberg, where he was minister and professor, in 1552. He wrote "Harmonia Evangelica;" "Epistola ad Zuinglium de Eucharistia;" "Dissertationes duæ, de Lege et Evangelio et Justificatione;" "Liber de Imagine Dei, quid sit." His son Luke was a Lutheran minister, and wrote an institution of the Christian religion, and other works. He died at Tubingen in 1604. And there was another Luke Osiander, who was chancellor of Tubingen, who died in 1638, and who left behind him a treatise "On the Omnipresence of Christ as Man."[1]

OSIANDER (ANDREW), grandson of the preceding Andrew, was born at Blauberen, in the duchy of Wirtemburg, in 1562, and became a Lutheran minister; after which he became deacon of the church of Aurach, and pastor of the church of Gigligen. He was next appointed preacher and counsellor to prince Lewis of Wirtemburg, and in 1592 he received the degree of doctor of divinity at Tubingen. After various other promotions and honours, he died in 1617. He was the editor of "Biblia Sacra, Latinè vulgata, cum Emendationibus et Explicationibus superiorum Versionum, et Observationibus ex Theol. Andreæ, Herbrandi," &c. which passed through five editions in a few years, and is highly commended by father Simon, in his Crit. Hist. of the Old Testament. He was likewise author of several theological works.[2]

OSIANDER (JOHN ADAM), a Lutheran divine and professor, was a native of Vayingen, in the duchy of Wirtemburg, and was a provost of the university of Tubingen, where he died in 1697. He is known as the author of

[1] Melchior Adam.—Dupin.—Milner's Ch. Hist.—Gilpin's Life of Cranmer.
[2] Melchior Adam.—Dupin.—Freheri Theatrum.

"Commentarius in Pentateuchum," in five volumes, folio, 1676—1678; also of Commentaries on Joshua, the book of Judges, Ruth, and the two books of Samuel, in 3 vols. fol. 1681—1687; of "Disputationes Academicæ in præcipua et maxime controversa Novi Testamenti Loca," and other learned works.[1]

OSIUS, or OSIO (FELIX), a celebrated orator, born July 12, 1587, at Milan, taught the languages and belles lettres, became eminent for his eloquence, and was a long time professor of rhetoric at Padua, where he died July 24, 1631. He left several works in prose and verse: the principal are, 1. "Romano-Græcia;" 2. "Tractatus de Sepulchris et Epitaphiis Ethnicorum et Christianorum;" 3. "Elogia Scriptorum illustrium;" 4. "Orationes;" 5. "Epistolarum Libri duo;" 6. Notes and corrections to the "History of the time of Frederic Barbarossa," written by Morenas, in tom. III. of the Thesaurus Italiæ, and to Albert Mussato's "History of the Emperor Henry VII." Venice, 1635, fol.; 7. A collection of authors of the history of Padua, &c. Theodatus Osius, his brother, also wrote various tracts. This family, which has produced many other distinguished men, boasted of having been eminent from the time of St. Ambrose; and that being driven from Milan for joining the Turriani against the Visconti, they were dispersed over several countries of Europe, even Poland, whither they followed queen Bona Sforza. From this branch, according to their account, descended cardinal Stanislaus Osius, or more properly Hozius, an account of whom may be found under the article Hosius.[2]

OSMUND (ST.), a celebrated bishop of Salisbury, in the eleventh century, was born of a noble family in Normandy. He possessed great learning, joined to great prudence, and accompanied with talents for military affairs; and his life, says Butler, was that of a saint, in all the difficult states of a courtier, soldier, and magistrate. In his early years he succeeded his father in the earldom of Séez, but distributed the greatest part of his revenues to the church and poor, and followed William the Conqueror into England in 1066. This prince rewarded Osmund by making him earl of Dorset, then chancellor, and afterwards bishop of Salisbury. With a view of pleasing the king, he was weak enough to desert the cause of Anselm,

[1] Moreri. [2] Ibid.—Dict. Hist. de L'Avocat.—Saxii Onomast.

his archbishop; but, repenting almost immediately, he requested absolution from him, and obtained it. He built, or rather completed, the first cathedral of Salisbury, begun by his predecessor, and dedicated it in 1092; and it being destroyed by lightning, he rebuilt it in 1099, and furnished it with a library. To regulate the divine service, he compiled for his church the breviary, missal, and ritual, since called "The Use of Sarum," which was afterwards adopted in most dioceses in England, until queen Mary's time, when several of the clergy obtained particular licences to say the Roman breviary, but many of them were printed even in her reign. The first Salisbury missal is dated 1494, and was printed abroad. The last was printed at London in 1557. Osmund died Dec. 3, 1099. In 1457, his remains were removed to our lady's chapel in the present cathedral, where they are covered with a marble slab, with only the inscription of the year 1099. His sumptuous shrine was destroyed in the reign of Henry VIII.[1]

OSORIO (JEROME), a learned Portuguese divine, descended from an illustrious family, was born at Lisbon in 1506. Discovering an extraordinary inclination for literature, he was sent, at thirteen, to the university of Salamanca; where having studied Greek and Latin, and law, he removed at nineteen to Paris, to be instructed in Aristotle's philosophy, which was then the vogue. From Paris he went to Bologna, where he devoted himself to the study of the sacred Scriptures, and the Hebrew language; and he acquired such reputation, as a theologist, that, on his return home, John III. king of Portugal appointed him professor of divinity at Coimbra. Taking priest's orders, the care of the church of Tavora was given him by Don Lewis infant of Portugal; and, soon after, the archdeaconry of Evora by cardinal Henry, archbishop of that province, and brother to king John; and at last he was nominated to the bishopric of Sylves in Algarva, by Catharine of Austria, that king's widow, who was regent of the kingdom during the minority of her grandson Sebastian. When this prince became of age to take the administration of the kingdom into his own hands, he resolved upon an expedition against the Moors in Africa, much against the persuasions of Osorio; who, to avoid being an eye-witness of the calamities he dreaded, made various pretences to

[1] Butler's Lives of the Saints.—Collier's Ch. History.—Gough's Topography, art. Wiltshire.—Godwin de Præsulibus.

go to Rome. Here pope Gregory XIII. gave him many testimonies of his esteem: but he had not been absent above a year, when the king recalled him home; and not long after, Sebastian was killed in the battle of Alcazer, against the Moors, Aug. 4, 1578. During the tumults in Portugal which succeeded this fatal event, Osorio took every means to prevent the people of his diocese from joining in them; but the miseries of his country at this juncture are said to have broke his heart, and he died of grief, Aug. 20, 1580, aged seventy-four.

He is much commended for his piety and charity. He maintained several learned men in his palace, and at meals had some portion out of St. Barnard's works read; after which all present were at liberty to propose any difficulties that occurred upon it. As a writer, Du Pin observes, that his diction is easy and elegant; for which reason he is called the Cicero of Portugal, as being a great imitator of Cicero, both in style, choice of subjects, and manner of treating them. His compositions are not intermixed with quotations, but consist of connected reasonings. He does not endeavour, in his "Commentaries" and "Paraphrases," to explain the terms of the text, but to extend the sense of it, and shew its order and series fully, that young divines may improve their diction, and learn to write elegantly, both as Christian philosophers, orators, and divines. His works were collected and published at Rome, 1592, in 4 vols. folio, by Jerome Osorio his nephew, who prefixed his uncle's life to the edition. The titles of his works are, "De nobilitate civili, et de nobilitate Christiana;" "De gloria," printed with the foregoing. Some have thought this last to have been written by Cicero; and that Osorio found it, and published it as his own. "De regis institutione et disciplina;" "De rebus Emanuelis regis invictissimi virtute et auspicio gestis;" of which a new edition was published at Coimbra, 1791, 3 vols. 12mo. There is an English translation, 1752, 2 vols. 8vo. "De justitia cælesti, lib. x. ad Reginaldum Polum Cardinalem;" "De vera sapientia, lib. v. ad Gregorium XIII. P. M.;" besides paraphrases and commentaries upon several parts of scripture. He wrote a piece to exhort our queen Elizabeth to turn papist; which was answered by Walter Haddon, master of the requests to that queen.[1]

[1] Niceron, vols. II. and XX.—Chaufepie.—Dupin.

OSORIO (JEROME), nephew to the preceding, was canon of Evora; and, having been educated by his uncle, endeavoured to imitate his style; but not with much success; yet some are of opinion he had more learning. He is author of the following works, besides his uncle's "Life:" 1. "Notationes in Hieronymi Osorii Paraphrasin Psalmorum," subjoined to his uncle's "Paraphrase," in the third volume of his works. Du Pin says, these "Remarks" are valuable, and filled with critical observations on the Hebrew language. 2. "Paraphrasis et Commentaria ad Ecclesiasten nunc primum edita." 3. "Paraphrasis in Canticum Canticorum, Lugd. 1611," 4to.[1]

OSSAT (ARNAUD D'), a celebrated cardinal, and one of the greatest men of his time, was born at a small village in the county of Almagnac, Aug. 23, 1526. He was descended of indigent parents, and left an orphan at nine years of age, in very hopeless circumstances; but Thomas de Marca, a neighbouring gentleman, having observed his promising genius, took the care of his education, and placed him under the tutors of the young lord of Castlenau de Mugnone, his nephew and ward. D'Ossat made such a quick progress, that he became preceptor to his companion; and was sent in that character with the young nobleman and two other youths to Paris, where they arrived in May 1559. He discharged this trust with fidelity and care, till they had completed their course of study; and then sent them back to Gascony, in 1562. During this time he had made himself master of rhetoric and philosophy, and became a good mathematician; and being now at leisure to improve himself, he repaired to Bourges, where he studied the law under Cujacius. About this time he wrote a defence of Peter Ramus, under whom he had studied philosophy, against James Charpentier, entitled "Expositio in disputationem Jacobi Carpenterii de Methodo," Paris, 1564, to which Charpentier published a scurrilous reply, "Ad expositionem disputationis de methodo, contra Thessalum Ossatum responsio." D'Ossat having obtained his diploma at Bourges, returned to Paris in 1568, and applied himself to the bar. In this station his merit procured him the acquaintance and esteem of many distinguished persons; and, among the rest, of Paul

[1] Chaufepie.—Antonio Bibl. Hisp.

de Foix, then counsellor to the parliament of Paris, who took him in his company to Rome, in 1574.

This was the first step towards making his fortune; for the same friend being afterwards made archbishop of Thoulouse, and appointed by Henry III. ambassador in ordinary at the court of Rome in 1580, engaged D'Ossat to be secretary to the embassy; and the archbishop dying in 1581, his secretary was employed in the same character by cardinal d'Este, protector of the French affairs at Rome. He continued in this service till the death of the cardinal protector, in 1586; who by will left him 4000 crowns, and offered him a diamond worth 20,000 crowns, to keep as a security till the legacy should be paid; but D'Ossat generously refused the pledge, though he had no hopes of ever receiving the legacy. Before this time he had entered into the church, and been ordained priest; and during his residence with the cardinal, acquired a knowledge of the intrigues of the court of Rome, and displayed so much political ability, that he was continued in the secretaryship under cardinal de Joyeuse, who succeeded d'Este. This was done by the express command of Henry III. that he might be a kind of political tutor to that cardinal, who, being then only twenty-six years of age, had not gained sufficient experience; and he conducted himself so agreeably to Joyeuse, that he presented him in 1588 to the priory of St. Martyn du Vieux Bellesme; and the same year he was a second time invested with the post of counsellor to the præsidial court of Melun, which he had obtained before he left Paris.

Upon Henry the Fourth's abjuring the Protestant religion in 1593, the papal absolution for him was obtained by D'Ossat; which was deemed a master-stroke of his abilities. The favour was strongly opposed both by the Spaniards and the princes of the house of Lorrain, and also by the Hugonots, who were naturally averse to their beloved prince's being reconciled to the see of Rome; but every difficulty was removed by the artful management of D'Ossat, who dissipated all the scruples of Clement VIII. a pope by nature extremely diffident; so that the affair was resolved on before the arrival of James Davy, afterwards cardinal Du Perron, who, indeed, by the figure that he made, quickened the execution *. The king, in consi-

* The verbal process of the king's absolution is given in "Du Perron's Letters." The penance decreed by the Holy See on this occasion, was in

deration of this service, nominated D'Ossat, in 1596, to the bishopric of Rennes, to which the bull was signed gratuitously by the pope. Sept. 1597, he was appointed counsellor of state, on which occasion he took the oath before the duke of Luxemburg, then the French ambassador at Rome; who, having leave to return home in 1598, the superintendency of the French affairs was committed to D'Ossat, till another ambassador should be appointed; and, May the following year, he was created a cardinal. The king had solicited this favour for some time, his low birth being made an objection. Nor indeed was his fortune even now equal to this high station; but he resolved not to lay aside the modesty and temperance he had hitherto observed, and in that spirit refused an equipage and some fine furniture which were sent him three weeks after his promotion, by cardinal de Joyeuse, in whose house he had received the compliments of the cardinals upon his election. The legacy, however, already mentioned, of cardinal d'Este, happened unexpectedly to be paid to him the following year, 1600; and so seasonably, that, as he himself declared, he should otherwise have been almost ruined. Some time after, the pope gave him the abbey of Nant, in Rouerge. Upon cardinal de Joyeuse returning to France this year, he was appointed vice-protector of the French nation; and in that quality was affable, easily accessible, and kind to those who had occasion to apply to him. All these preferments were highly agreeable to Henry IV. who the same year added to them the bishopric of Bayeux, the revenues of which were richer than those of Rennes. This, however, he resigned in 1603, finding the affairs of the court would not permit him to reside in his diocese; and he had scarcely made this sacrifice when he died, March 13, 1604, in his 68th year. His corpse was interred in the church of St. Lewis, at Rome, where there is a monument erected to his memory.

Father Tarquinio Galucci made his funeral oration, or panegyric; the sum of which is, that he united the most exact probity with the most consummate policy, and therefore was universally esteemed. He was a man, says Per-

this manner: while the "Miserere" was sung in presence of the pope and consistory, Du Perron and D'Ossat, the king's proxies, being prostrate with their faces to the earth, received each at every verse a stroke of a switch over his head, shoulders, and back, down to the feet, from the beginning of the psalm to the end: but D'Ossat declares they felt the blows no more than if a fly had crept over their clothes. D'Ossat's Letters, 1721, fol.

rault, of an incredible penetration; and he laid his measures with such true discernment, and executed them with such diligence, that it is scarce possible to mark a single false step in the numerous affairs which he negociated. Wicquefort, speaking of his abilities, observes, that he had given proofs of his skill in negociations in that which he transacted, with the grand duke of Tuscany, for the restitution of the island of If; in that with pope Clement VIII. in order to reconcile Henry IV. to the church of Rome; in that of the invalidity of the said king's marriage with queen Margaret of Valois, which had been valid near thirty years; in that of the dispensation with regard to the marriage between Catharine of Bourbon, sister to Henry, with the duke of Bar, a papist, then a protestant; and in several other very important and delicate affairs. His dispatches, continues this writer, are as useful to an ambassador, who hopes to succeed in his employment, as the Bible and the "Corpus Juris" to such lawyers and divines as would succeed in their respective professions*. These letters of our minister were first published under the title of "Lettres du Cardinal D'Ossat," at Paris, 1624, folio, and have been enlarged and published at several times and places since. They were published at Paris in 1697, 4to, with his life, and notes by Amelot de la Houssaye †; and, lastly, in 1708, at Amsterdam, 12mo, five volumes. This is the best and most ample edition. Several of his original letters were formerly in Colbert's library. In 1771, a life of him was published at Paris, in 2 vols. 12mo, which is said to be extremely partial to the character of the cardinal, but to contain much valuable information as to the history of the events in which he was concerned.[1]

* In one of his letters to Henry IV. he informs him, that the pope had a design to raise Arabella Stuart to the throne of England, and to marry her to cardinal Farnese, brother to the duke of Parma; and, says he, as in every thing there must be some shew of justice, it is pretended, that these two princes are by their mothers' side descended from the true and lawful kings of England ‡; and for this reason have some right to that crown. Letter 199. This particular is not mentioned in any of the histories of England. In another letter upon the accession of king James, he observes, that the Spaniards, who were vexed at it more than any body else, would be the most forward to congratulate him; which the event shewed, as is well known, was a true presage.

† This ingenious editor remarks, that D'Ossat's style is nervous, and that of a person formed by nature for negociations: so his diction is wholly consecrated to the use of the cabinet.

‡ They were descended from the daughter of a bastard of Edward IV.

[1] Gen. Dict.—Niceron, vol. XXXIV.—Perrault Les Hommes Illustres.—Bullart's Academie des Sciences.

OSTADE (ADRIAN VAN), a most celebrated Flemish painter, was born at Lubeck in 1610, and was a disciple of Frank Hals, in company with Brouwer, with whom he contracted a close intimacy. In his choice of subjects he followed Teniers, and, as Fuseli says, may, more properly than any other Dutch, Flemish, or German artist, be said to have raised flowers from a dunghill. He has contented himself to trace the line which just discriminates the animal from the brute, and stamps his actors with instinct rather than with passions. He has personified the dregs of vulgarity without recommending them by the most evanescent feature of taste, and yet decoys our curiosity to dive with him into the habitation of filth, beguiles our eye to dwell on the loathsome inmates and contents, and surprises our judgment into implicit admiration, by a truth of character, an energy of effect, a breadth and geniality of touch and finish, which leave no room for censure If he is less silvery, less airy than Teniers, he is far more vigorous and gleaming; if his forms be more squat and brutal, they are less fantastic and more natural; if he group with less amenity, he far excels the Fleming in depth and real composition. His pictures, it is true, are not always of low subjects, but he seldom rises to any thing like gentility in character, and very seldom attempted it. His works are not numerous, and therefore very high-priced. He is also to be ranked among engravers; and Strutt enumerates fifty-two etchings of various sizes, all from his own designs, and the greater part are justly held in estimation. He died in 1685, at the age of seventy-five.—His younger brother, ISAAC VAN OSTADE, was taught by him the art of painting, and imitated the style and taste of his instructor; but he died young, and never arrived at any degree of skill in the art comparable to that of his brother. As, however, he wrought in the same manner, and upon the same kind of subjects, some of his original productions, and many of his copies from Adrian, are palmed upon amateurs as the works of the elder Ostade. But the disparity is easily discernible by the judicious, the touch is not so free, the colouring not so transparent; nor have they an equal warmth or force of effect, in comparison with each other.[1]

OSTERVALD (JOHN FREDERICK), one of the most celebrated Swiss divines of the latter age, was born at Neuf-

[1] D'Argenville.—Descamps.—Pilkington.—Rees's Cyclopædia.

chatel, Nov. 25, 1663. He was the only son of John Rodolph Ostervald, minister of Neufchatel, where the family of Ostervald had been settled for nearly three centuries, and had produced many persons eminent in the army and at the bar. His father determined to give him the best education, with a view to the ministry, should his inclination lead that way. Accordingly, in 1676, he took him to Zurich, to be instructed in the learned languages, and to learn German at the same time, under the care of professor John Henry Ott, who was his intimate friend. After a diligent application here for eighteen months, young Ostervald returned home in Oct. 1677, and continued his classical studies under Mr. D'Aubigné, principal of the college of Neufchatel. A year after he was sent to Saumur, where he maintained some learned theses with such ability, that the degree of master of arts was conferred upon him with every testimony of respect, although he had not yet reached his sixteenth year. In Sept. 1680, he took a voyage to Rochelle, where he was introduced to some eminent literary characters; and the following year, removed to Orleans, and began the study of divinity under the celebrated Pajou, which he continued afterwards under Mr. Allix, and the celebrated Claude, at Paris. His fellow student here was Mr. Charles Tribolet, his relation, and afterwards his colleague at Neufchatel; few friends, we are told, have been more closely connected, or more similar in sentiment on all occasions.

About this time, his father's health decaying, he sent for our student, who arrived at Neufchatel in April 1682. In July following his father died, after having the satisfaction to hear his son deliver two probation sermons the preceding month. Mr. Ostervald, who was still conscious that he had much to learn, went to Geneva in October of the same year, and became acquainted with the most eminent teachers there, particularly the divinity professor Tronchin, with whom he afterwards corresponded. On his return to Neufchatel in May 1683, he underwent the usual examinations, and received imposition of hands in July; but he afterwards used to regret that he had been thus honoured too early in life, for he was not yet quite twenty. The office of deacon of Neufchatel being vacant in 1686, Ostervald was appointed, and acquitted himself with great credit, in the instruction of youth, which was the principal duty he had to perform, and in the performance of it he

composed his very popular "Catechism." In 1693 he preached a weekly lecture, and a vacancy happening in the church of Neufchatel, by the resignation of one of its ministers in 1699, Mr. Ostervald was chosen to succeed him. In the course of his very long ministry, he was greatly admired, and eminently useful as a preacher, and he never ceased to the last to bestow great pains on the composition of his sermons, although they recurred so frequently. About the end of the same year, 1699, he became intimate with the celebrated John Alphonsus Turretin, who paid him a visit at Neufchatel in September, and two years afterwards with the no less celebrated Samuel Werenfels; and the union of these three divines was usually called "The Triumvirate of Swiss theologians," and lasted to their deaths.

In 1700, the clergy of Neufchatel chose Mr. Ostervald for their dean, an annual office to which he was frequently re-elected, and held it at one time for three successive years. In 1700, also, the London society for the propagation of the Gospel chose him a member, and had before so far honoured him as to cause his "Abridgment of the Sacred History" prefixed to his Catechism, to be translated into Arabic, in order to be sent to the East Indies. The year that he was first chosen dean was distinguished by the introduction of a new version of the Psalms in the churches, and various regulations of great utility in the modes of theological study and discipline, in all which he took an active part. He began also from this time to give a complete course of instructions to divinity students, which he carried on for forty-five years with great success and approbation. Such indeed was the fame of his lectures, that some of his pupils, eager to diffuse their usefulness more extensively, published some part of them, without either his knowledge or consent. In this way his "Ethica Christiana" was published in Latin, at London, in 1727, and often reprinted both in Dutch and French. A "Compendium Theologiæ," and "Traité du Ministere Sacré," were also published in the same manner. Against all these Ostervald advertised, that they were published without his knowledge, and that he would not be responsible for their errors. Even this, however, had very little effect on the sale, so highly was every thing valued of which he was the reputed author; and, after all, there were not any errors found in them which could affect his reputation. The last

mentioned treatise was published in English in 1781, by the rev. Thomas Stevens, who considered it as the most complete that had then appeared, under the title of "Lectures on the exercise of the Sacred Ministry."

Mr. Ostervald had a considerable hand in the new liturgy which was introduced in the beginning of the last century in the churches of Neufchatel and Vallagin, but this was not printed until 1713, soon after which an English translation appeared. Before this, in 1699, his first avowed publication appeared, under the title of "Traité des Sources de la Corruption," which was also translated into English, and is one of the "Tracts" published by Dr. Watson, the present bishop of Llandaff, in 1782. The principal opponent Ostervald met with was Philip Naudé, the mathematical professor at Berlin, who objected that in a treatise on the sources of the corruptions that exist in the world, he had kept too much out of sight that great source, the fall of man. Ostervald's next publication was his celebrated "Catechism," already mentioned, which no sooner appeared than it was translated into various languages, but not received among the divines of his own country without considerable opposition. The clergy of the canton of Berne, in particular, drew up their sentiments on it, accusing the author of omitting many doctrines which they thought essential in a work of this description. To this an answer was also drawn up, which may be seen in our authority, but is too uninteresting at this time to be extracted. The objections of the divines of Berne seem to hinge chiefly on this, that Ostervald's catechism is more moral than evangelical. Their opposition, however, does not seem to have lessened its popularity; and his biographer mentions the high respect which many eminent divines of the church of Rome entertained for it and its author, particularly Fenelon, Colbert, and Bignon.

In 1703 Ostervald went to Zurich with his son John Rodolphus, whom he placed for education under his friend Mr. Ott; from Zurich he went to Basil to visit his friend Werenfels, and other learned men of that place; and to Geneva, where he saw for the last time his friends Tronchin, Pictet, and Turretin. In all these places he preached to crowded audiences, attracted by the reputation of his talents for the pulpit. These were afterwards (in 1707) admired by an audience of royal and noble personages drawn to Neufchatel to settle the sovereignty of that state,

in consequence of the death of the duchess de Nemours. The decision was in favour of the king of Prussia, before whom he preached with such eloquence on the duties of subjects to their sovereign, that his majesty requested his sermons might be printed; but this was declined on the part of Ostervald. This year, however, he published his "Traité contre l'Impurité," which was translated into English, under the title of "A Discourse against the sin of Uncleanness," and went through many editions both in English, French, and German. In 1708 he again, accompanied by Werenfels, went to Geneva, where they lodged with their friend Alphonsus Turretin the younger; in this journey he fell in with the son of bishop Burnet. In November of next year he had the satisfaction to see his eldest son appointed pastor at Basil.

In 1720, his "Arguments and Reflections on the Bible" were published, and soon appeared in English at the instance of the Society for propagating Christian knowledge; and as Mr. Ostervald in 1724 printed a Bible with these reflections added to the respective chapters, the same was done in England; and the Bible thus illustrated has been often reprinted, until within these few years. In 1722 he published a volume of "Sermons," which were, like all his works, reprinted in various languages. He was at this time at Basil with his son, a temporary retirement which became now necessary to his health; yet he did not much intermit his usual labours of preaching, teaching, and the carrying on of an extensive correspondence. At length he was struck with apoplexy in August 1746, but survived in a weak and languid, though resigned state, until April 14, 1747, when he breathed his last in the eighty-fourth year of his age. During his illness, and after his death, the inhabitants of Neufchatel shewed every mark of profound veneration for his character, and of regret for his loss.[1]

OSWALD (ERASMUS), a learned professor of the mathematics and of the Hebrew language, was born in the county of Merckenstein, in Austria, in 1511. He studied successively at the universities of Ingoldstadt, Leipsic, and Basil, from which last he went to Memmingen, in Swabia, on an invitation from the magistrates to become mathematical professor in that city; and afterwards to Tubingen, and was elected professor of Hebrew, with which he joined

[1] Chaufepie.

a course of lectures on the mathematics. In 1552 he accepted of the united professorships of mathematics and Hebrew at Friburg, which he held for more than twenty-seven years. He died in 1579, in the sixty-ninth year of his age. He was author of "Commentaria in Theorias Planetarum;" "De primo mobili;" "Commentaria in Sphæram Joannis de Sacrobosco;" "In Almagestum Ptolomæi Annotationes;" "Gentium Kalendarium;" "Oratio funebris de Obitu Sebastiani Munsterii," written in the Hebrew language. He likewise translated the New Testament into Hebrew, and wrote paraphrases on several books of the Bible.[1]

OTHO VENIUS. See VENIUS.

OTHO of FRISINGEN, so called, because he was bishop of that diocese in the twelfth century, was son of Leopold, marquis of Austria, and Agnes, daughter of the emperor Henry IV. He studied in the university at Paris, and retiring afterwards to the Cistertian monastery of Morimond in Burgundy, became abbot there. In 1138, he was made bishop of Frisingen, accompanied the emperor Conrad to the Holy Land, and died at Morimond, September 21, 1158, leaving a "Chronicle" in seven books, from the creation to 1146. This work, which is principally to be consulted for the history of the tenth, eleventh, and twelfth centuries, was continued to 1210, by Otho de St. Blaise. Otho of Frisingen, who was an able Aristotelian, also wrote a treatise on the end of the world, and on Anti-Christ, and two books of the "Life of the Emperor Frederic Barbarossa." Each of these works may be found in the collections by Pistorius, Muratori, &c. and also separately.[2]

OTT (JOHN HENRY), a learned Swiss divine, was born in the canton of Zurich in 1617, where he was first educated, but in 1635 was sent to study at Lausanne, Geneva, and Groningen, and afterwards at Leyden and Amsterdam. After this he visited England and France; and upon his return to his native country, obtained the living of Dietlikon, which he held for twenty-five years. In 1651 he was nominated to the professorship of eloquence at Zurich; in 1655, to that of Hebrew; and in 1668, to that of ecclesiastical history. He died in 1682, leaving behind him several works which indicate great learning and acquaintance with ecclesiastical history. Of these which are written in

[1] Moreri.—Melchior Adam.—Vossius de Math. [2] Moreri.

Latin, the principal are, a treatise "On the Grandeur of the Church of Rome;" "Annals relating to the History of the Anabaptists;" "A Latin Discourse in favour of the Study of the Hebrew Language;" "A Latin Treatise on Alphabets, and the Manner of Writing in all Nations." He had a son, JOHN BAPTIST Ott, born in 1661, who acquired great celebrity by his knowledge of the oriental languages and antiquities. He was pastor of a church at Zollicken, and afterwards professor of Hebrew at Zurich. In 1715 he was promoted to the archdeaconry of the cathedral in that city. He was the author of several works of considerable reputation: as, "A Dissertation on Vows;" "A Letter on Samaritan Medals, addressed to Adrian Reland:" both these are written in the Latin language; a treatise in German, "On the manuscript and printed Versions of the Bible before the era of the reformation;" and "A Dissertation on certain Antiquities discovered at Klothen, in 1724." Thus far we learn from Moreri and the Dictionnaire Historique, but we suspect that this John Baptist was either the John *Henry* Ott, librarian to archbishop Wake, or his brother. Of this last we are told, that archbishop Wake had received many civilities from his father in the early part of his life, and recollecting this, and that he had many children, appointed his son John Henry, whom he found in England, to be Dr. Wilkins's successor, as librarian at Lambeth. He also ordained him deacon and priest, and in June 1721, collated him to the rectory of Blackmanston, Kent. Mr. Ott obtained other promotions, the last of which, in 1730, was a prebend of Peterborough. He continued librarian till archbishop Wake's death, in 1737. The time of his own death we have not been able to ascertain.[1]

OTTO. See GUERICKE.

OTWAY (THOMAS), one of the first names in the English drama, was born at Trottin in Sussex, March 3, 1651-2, the son of the rev. Humphrey Otway, rector of Woolbeding. From Winchester-school, where he was educated, he was entered, in 1669, a commoner of Christ-church, but left the university without a degree, whether for want of money, or from impatience of academical restraint, or mere eagerness to mingle with the world, is not known. The anonymous writer of his life in one of the editions of

[1] Moreri.—Dict. Hist.—Nichols's Bowyer.

his works, reports that he removed from Oxford to St. John's-college, Cambridge, the probability of which rests only on a copy of verses sent to him by Duke the poet, who was his intimate friend. At Cambridge, however, he could not have remained long, if ever he paid more than a visit to it, for he appeared in London in 1672 in the character of the king in Mrs. Behn's "Forced Marriage," and found himself unable to gain any reputation on the stage. If he ever went to Cambridge, it must have been after this period, for Duke himself was not entered of Trinity-college until 1675.

Dr. Johnson has endeavoured to account for his failure on the stage with more precision than perhaps was necessary, as the circumstance is far from being uncommon. This kind of inability, says that eminent critic, he shared with Shakspeare and Jonson, as he shared likewise some of their excellences. It seems reasonable to expect that a great dramatic poet should without difficulty become a great actor; that he who can feel, could express; that he who can excite passion, should exhibit with great readiness its external modes: but since experience has fully proved, that of those powers, whatever be their affinity, one may be possessed in a great degree by him who has very little of the other; it must be allowed that they depend upon different faculties, or on different use of the same faculty; that the actor must have a pliancy of mien, a flexibility of countenance, and a variety of tones, which the poet may be easily supposed to want; or that the attention of the poet and the player have been differently employed; the one has been considering thought, and the other action; one has watched the heart, and the other contemplated the face.

But, though Otway could not gain much notice as a player, he felt in himself such powers as might qualify him for a dramatic author; and his first attempt was on the higher species of the art. His tragedy of "Alcibiades" was acted at the Theatre-royal in 1675. The story is taken from Cornelius Nepos and Plutarch, but he departs from genuine history to accommodate the character of his hero to the effect he wished to produce. With Otway, Alcibiades chooses rather to lose his life than injure his defender king Agis, or abuse his bed. His "Don Carlos," another tragedy in heroic verse, was performed in 1676.

It is taken from a novel of the same name by S. Real, and from the Spanish chronicles in the life of Philip II.

It appears from a letter of Mr. Booth's to Aaron Hill, that "Don Carlos" succeeded much better than either "Venice Preserved," or "The Orphan," and was infinitely more applauded and followed for many years. It is even asserted that it was played for thirty nights together; but this report, as Dr. Johnson observes, may be reasonably doubted, as so long a continuance of one play upon the stage is a very wide deviation from the practice of that time; when the ardour for theatrical entertainments was not yet diffused through the whole people, and the audience, consisting nearly of the same persons, could be drawn together only by variety. This seems plausible, and Downes in his "Roscius Anglicanus," informs us that it was acted only ten successive days, but adds that "it got more money than any preceding tragedy," a circumstance alluded to by Rochester in the "Session of the Poets."

"Tom Otway came next, Tom Shadwell's dear Zany,
And swears, for heroics, he writes best of any:
Don Carlos his pockets so amply had fill'd,
That his mange was quite cur'd, and his lice were all kill'd."

These lines, Dr. Johnson thinks, somewhat improbably, were written on Otway after he returned from Flanders, and lived in great indigence; and therefore he censures Rochester for his "merciless insolence."

In 1677 he produced "Titus and Berenice," a translation, with some alterations from Racine, in three acts, and written in rhyme, and "The Cheats of Scapin," a farce partly from Moliere, which were acted together with considerable success. The custom of annexing farces to plays was about this time introduced. These were followed in 1678, by his comedy of "Friendship in Fashion," which had some success, but we know not whether the author was at this time in London. It is certain that in 1677, he went abroad; a circumstance which is thus introduced by Dr. Johnson: "Want of morals, or of decency, did not in those days exclude any man from the company of the wealthy and the gay, if he brought with him any powers of entertainment; and Otway is said to have been at this time a favourite companion of the dissolute wits. But as he who desires no virtue in his companion has no virtue in himself, those whom Otway frequented had no purpose of doing more for him than to pay his reckoning. They de-

sired only to drink and laugh: their fondness was without benevolence, and their familiarity without friendship. Men of wit, says one of Otway's biographers, received at that time no favour from the great but to share their riots; "from which they were dismissed again to their own narrow circumstances. Thus they languished in poverty without the support of eminence."

Some exception, however, must be made. The earl of Plymouth, one of king Charles's natural sons, procured for him a cornet's commission in some troops then (in 1677) sent into Flanders. But Otway did not prosper in his military character: for he soon left his commission behind him, whatever was the reason, and came back to London, where he resumed his dramatic labours. His next tragedy, "Caius Marius," was acted in 1680, and had some success, probably from the author's availing himself of the clamour about the popish plot, and artfully applying the dissentions of Marius and Scylla to the factious in the reign of Charles II. But a higher degree of fame awaited him from his admirable tragedy, "The Orphan," which appeared the same year, "one of the few pieces," says Dr. Johnson, "that keep possession of the stage, and has pleased for almost *(more than)* a century, through all the vicissitudes of dramatic fashion. Of this play nothing new can easily be said. It is a domestic tragedy drawn from middle life. Its whole power is upon the affections; for it is not written with much comprehension of thought, or elegance of expression." On a tragedy that has produced such effects for so great a length of time, minute criticism would be but idly employed. In this, too, some political allusions have been conjectured, but to us they appear too obscure for application, and were they otherwise, cannot now be felt.

The "Soldier's Fortune," and its second part "The Atheist," produced in 1681 and 1684, were both successful, but better suited to the manners of that age than to those of the present. The incidents and characters in both may be traced to other plays, and neither is worthy of the talents which, in 1682, gave to the theatre "Venice Preserved," a tragedy, whose permanent fame, like that of the Orphan, renders it only necessary to say that his powers of poetry and of language were now exerted with greater energy. The striking passages are in every mouth; and the public seems to judge rightly of the faults and excellences of this play, that it is the work of a man not

attentive to decency, nor zealous for virtue; but of one who conceived forcibly, and drew originally, by consulting nature in his own breast.

Together with those plays he wrote the poems which were admitted in Dr. Johnson's series of the Poets; and he translated from the French the "History of the Triumvirate."

All this was performed before he was thirty-four years old; for he died April 14, 1685, "in a manner," says Dr. Johnson, "which I am unwilling to mention. Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terriers of the law, he retired to a public-house (the Bull, according to Anthony Wood), on Tower-hill, where he is said to have died of want; or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which charity had supplied. He went out, as is reported, almost naked in the rage of hunger, and, finding a gentleman in a neighbouring coffee-house, asked him for a shilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choaked with the first mouthful. All this, I hope, is not true; and there is this ground of better hope, that Pope, who lived near enough to be well informed, relates in Spence's Memorials, that he died of a fever caught by violent pursuit of a thief that had robbed one of his friends. But that indigence, and its concomitants, sorrow and despondency, pressed hard upon him, has never been denied, whatever immediate cause might bring him to the grave."

Pope's account of Otway's death was first related by Dr. Warton in the notes to his "Essay on Pope," and in the following words: "Otway had an intimate friend who was murdered (not *robbed)* in the street. One may guess at his sorrow, who has so feelingly described true affection in his 'Venice Preserved.' He pursued the murderer on foot, who fled to France, as far as Dover, where he was seized with a fever, occasioned by the fatigue, which afterwards carried him to his grave in London." The robber, we find, is by this account a murderer, and as Dr. Warton was always more correct as to minor facts than Dr. Johnson, it is probable that he relates the story as he heard it, but it is to be traced to Spence, who was informed by Dennis, the critic, that "Otway had a friend, one Blakiston, who was shot; the murderer fled towards Dover, and Otway pur-

sued him. In his return he drank water, when violently heated, and so got the fever which was the death of him." And Dennis in the Preface to his "Observations on Pope's translation of Homer," 1717, 8vo, says, "Otway died in an alehouse," which is not inconsistent with the preceding account, as he generally lived in one; but whether the story of the guinea and the loaf can be introduced with any probability to heighten the poet's distress, we do not pretend to determine. It would not perhaps be very wrong to conjecture that both accounts might be true, but his contemporaries have left us no precise documents. Dr. Johnson has remarked that Otway appears by some of his verses to have been a zealous loyalist, and had what was in those times the common reward of loyalty,—he lived and died neglected.

In one of the papers of Dr. Goldsmith's "Bee," we have an additional particular respecting Otway's death, not wholly uninteresting. It is said that when he died he had about him the copy of a tragedy, which he had sold for a trifle to Bentley the bookseller; and this fact is confirmed by the following advertisement, which appeared in L'Estrange's Observator for November 27, 1686, and for December 4. "Whereas Mr. Thomas Otway some time before his death, *made* four Acts of a Play, whoever can give notice in whose hands the copy lies, either to Mr. Thomas Betterton, or to Mr. William Smith, at the Theatre Royal, shall be well rewarded for his pains." It does not appear that this play was ever discovered, but in 1719 a tragedy was printed, entitled "Heroic Friendship," and attributed to him without any foundation. It never, however, was acted, or deserved to be acted.

When Otway first began to rise into reputation, Dryden spoke slightingly of his performances, but afterwards acknowledged their merit, though perhaps somewhat coldly. In his preface to Du Fresnoy, he says, "To express the passions which are seated in the heart by outward signs, is one great precept of the painter's, and very difficult to perform. In poetry the very same passions and motions of the mind are to be expressed; and in this consists the principal difficulty, as well as the excellency of that art. This (says Du Fresnoy) is the gift of Jupiter; and to speak in the same heathen language, we call it the gift of our Apollo, not to be obtained by pains or study, if we are not born to it. For the motions which are studied, are never

so natural as those which break out in the height of a real passion. Mr. Otway possessed this part as thoroughly as any of the ancients and moderns. I will not defend every thing in his 'Venice Preserved;' but I must bear this testimony to his memory, that the passions are truly touched in it, though perhaps there is somewhat to be desired both in the grounds of them, and in the height and elegance of expression. But nature is there, which is the greatest beauty." This is high praise from Dryden, who could not but be conscious that Otway excelled him in the pathetic.[1]

OUDIN (CASIMIR), a learned French monk, originally of a family of Rheims, was born at Mezieres, Feb. 11, 1638. His father was a weaver, and designed to breed him to his own business; but the son's inclination leading him to literature, he retired in 1656, against the will of his parents, among the Premontrés, passed his noviciate in the abbey of Verdun, and made his profession in November, 1658. He was afterwards sent into France, where he spent four years in the studies of philosophy and theology, with, however, very little assistance from his masters, who were very ignorant; he then applied himself particularly to ecclesiastical history, which was his favourite study. Thus employed, he remained in obscurity for twenty years, among those of his order, when his talents became known by one of those apparently accidental circumstances which give a turn to the lives of men. His superiors happened to place him in 1678, in the abbey of Bucilly, in Champagne, and Lewis XIV. on a journey in 1680, coming to this abbey, stopped to dine. It was usual for such a guest to receive the compliments of the society; and when Oudin found that all the monks were afraid to appear, in order to address his majesty, he undertook the task, and acquitted himself so well, that the king and court were surprized to find, in so savage and solitary a place, a person of so much address and good sense; and his majesty, greatly pleased with his reception, ordered the abbey a purse of fifty louis d'ors. Oudin's abilities being thus discovered, he was sent in 1614, by Michael Colbert, the principal and reformer-general of this order, to visit the abbeys and churches belonging to them, and to take from their archives whatsoever might be of use in his history. On this occasion he went

[1] Life by Dr. Johnson.—Cibber's Lives.—Malone's Dryden.—Spence's Anecdotes, MS.—Life prefixed to the last edition of his Works, 2 vols. 8vo.

to all the convents in the Netherlands, returned to France with a large collection of historical documents, and in 1685 made the same researches in Lorrain, Burgundy, and Alsace. In 1688 he published "A Supplement of the Ecclesiastical Writers, omitted by Bellarmine," a work which did him much honour, under the title "Supplementum de scriptoribus vel scriptis ecclesiasticis a Bellarmino omissis, ad annum 1460, vel ad artem typographicam inventam." He published afterwards a complete body of those works, with the title of "Commentarius de scriptoribus ecclesiæ antiquis, illorumque scriptis, adhunc extantibus in celebrioribus Europæ bibliothecis, a Bellarmino, Possevino, Phil. Labbeo, Gul. Caveo, Ellio, Du Pin," &c. 3 vols. folio. This is his principal work; but if we may believe Le Clerc, our author did not understand either Greek or Latin sufficient for it; and it certainly abounds in errors, a great many of which, however, belong to the press.

In 1690 he quitted France and went to Leyden, where he embraced the Protestant religion, and was made under-librarian of the university; and continued at Leyden till his death, which happened in Sept. 1717. He was the author, or rather collector of some other things, among which are, "Veterum aliquot Galliæ & Belgiæ scriptorum opuscula sacra," Leyden, 1692; "Trias dissertationum Criticarum," ibid. 1718.[1]

OUDIN (FRANCIS), a learned French Jesuit, was born November 1, 1673, at Vignory, in Champagne. He was carefully educated at Langres, by an uncle, who was an ecclesiastic, and began his noviciate among the Jesuits in 1691. His uncle bequeathed him an annuity of 400 livres on condition of his residing either at Paris or Dijon. Accordingly he settled at Dijon, where he taught rhetoric fifteen years, and theology fifteen years more, with great applause. Besides Greek and Latin, he understood Spanish, Portuguese, Italian, and English, and had particularly studied antiquities, both sacred and profane. Father Oudin undertook to write commentaries on the whole Bible, but could not finish them, being employed by father Francis Retz, general of his order, in a general history, or Bibliotheque of authors belonging to the Jesuits. This important work had been begun by father Ribadeneira, and carried on to 1618. Alegambe continued it to 1643, and Sotwel to 1673. Other Jesuits were afterwards

[1] Niceron, vols. I. and X.—Moreri.

successively employed to carry it on; but as they had published nothing, and only collected some undigested materials, it was thought that father Oudin would acquit himself better in the undertaking. The learned Jesuit did indeed apply himself to it with indefatigable ardour during the rest of his life, and drew up 1928 articles, but they still remain in MS. He died at Dijon, of a dropsy in his breast, April 28, 1752, aged seventy-nine. The principal among his printed works are, 1. An excellent little poem in Latin, which he wrote at the age of twenty-two, entitled "Somnia," 8vo and 12mo; and some other poems in the same language, most of which are in "Poemata Didascalica," 3 vols. 12mo; 2. Harangues in Latin, and several Dissertations on different literary subjects, printed in the abbé le Bœuf's "Dissertations," 3 vols. 12mo; 3. Some of the Lives of learned men in Niceron's "Memoires;" 4. A Memoir, 4to, "in answer to the Ordinance of M. the bishop of Auxerre," September 18, 1725, against some propositions dictated by father le Moyne, a Jesuit; 5. "A Commentary on St. Paul's Epistle to the Romans," 1743, 12mo, in Latin; 6. An edition of "Publius Syrus," with notes, Dijon, 1734, 8vo, &c.[1]

OUGHTRED (WILLIAM), an English divine, celebrated for his uncommon skill in the mathematics, was born at Eton, in Buckinghamshire, about 1573, or, according to Aubrey, March 5, 1574. His father was a scrivener there, and taught his son writing and arithmetic. He was afterwards bred a scholar upon the foundation of that school, and was elected thence, in 1592, to King's college, in Cambridge; of which, after the regular time of probation, he was admitted perpetual fellow. He did not neglect the opportunity his education gave him, of improving himself in classical learning and philosophy, as appears from some of his works, written in very elegant Latin; but his genius leading him particularly to the mathematics, he applied himself chiefly to that study. He began at the fountain head, and read all the ancient authors in the science, as Euclid, Apollonius, Archimedes, Diophantus, &c. in perusing whose works, he did not content himself, as he tells us in the preface to his "Clavis," with barely learning their positions, but was diligent in looking into the sagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonstrations.

[1] Moreri.

After he had been at Cambridge about three years, he invented an easy method of geometrical dialling; which, though he did not publish it till 1647, was yet received with so much esteem, that Mr. (afterwards sir) Christopher Wren, then a gentleman-commoner of Wadham college, in Oxford, immediately translated it from the English into Latin. This treatise was added to the second edition of his "Clavis," with this title, "A most easy way for the delineation of plain Sun-dials, only by Geometry," &c. In 1599 he commenced M. A. having regularly taken his bachelor's degree three years before. In 1600 he projected an horizontal instrument for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. It was contrived for his private use only, and though not executed so perfectly as if he had had access to better tools, yet he had such an opinion of it, that thirty years afterwards, he consented it should be made public; and it was accordingly published, together with his "Circles of Proportion," in 1633, 4to, by William Forster, who had been taught the mathematics by Oughtred, but was then himself a teacher of that science. To some editions of this work is subjoined "The just apology of William Oughtred against the slanderous insinuations of Richard Delamain, in a pamphlet called 'Grammelogia, or the Mathematical Ring,' in which the author claimed Oughtred's invention. In the mean time his eager desire to promote the science of mathematics kept him twelve years at college, in which time, both by his example and instructions, he diffused a taste for mathematics throughout the university.

At length, having received holy orders from Dr. Bilson, bishop of Winchester, he was, in Feb. 1605, instituted to the vicarage of Shalford, in Surrey, which he resigned on being presented in 1610 to the rectory of Albury, near Guilford, to which he now repaired, and continued his mathematical pursuits, as he had done in college, without neglecting the duties of his office. Still, however, the mathematical sciences were the darling object of his life, and what he called "the more than Elysian Fields," and in which he became so eminent, that his house, we are told, was continually filled with young gentlemen, who came thither for instruction. Among these Aubrey mentions Seth Ward, afterwards bishop of Salisbury, sir Jonas Moore, sir Charles Scarborough, and sir Christopher Wren.

He taught them all gratis, and although Mr. Ward remained half a year in his house, he would accept of no remuneration for his board. Lord Napier, in 1614, publishing at Edinburgh his "Mirifici Logarithmorum canonis descriptio, ejusque usus in utraque trigonometria, &c." it immediately fell into the hands of Mr. Briggs, then geometry-reader of Gresham college, in London; and that gentleman, forming a design to perfect lord Napier's plan, consulted Oughtred upon it; who probably wrote his "Treatise of Trigonometry" about the same time, since it is evidently formed upon the plan of lord Napier's "Canon." In prosecuting the same subject, he invented, not many years after, an instrument called "The Circles of Proportion," which was published with the horizontal instrument mentioned above. All such questions in arithmetic, geometry, astronomy, and navigation, as depended upon simple and compound proportion, might be wrought by it; and it was the first sliding rule that was projected for those uses, as well as that of gauging. Mr. Oughtred, however, modestly disclaimed any extraordinary merit in it, and next to lord Napier and Mr. Briggs, expressly gives the honour of the invention to Mr. Edmund Gunter.

In 1631, our author published, in a small octavo, "Arithmeticæ in numeris et speciebus institutio, quæ tum logisticæ tum analyticæ, atque totius mathematicæ clavis est." About 1628, the earl of Arundel living then at West-Horsely, though he afterwards bought a house at Albury, sent for Oughtred to instruct his son lord William Howard in the mathematics; and this "Clavis" was first drawn up for the use of the young nobleman. In this little manual, although intended for a beginner, were found so many excellent theorems, several of which were entirely new, both in algebra and geometry, that it was universally esteemed, both at home and abroad, as a surprizingly-rich cabinet of mathematical treasures; and the general plan of it has been since followed by the very best authors upon the subject; by sir Isaac Newton, in his "Arithmetica Universalis," and in Mr. Maclaurin's "Algebra," printed 1748. There is in it, particularly, an easy and general rule for the solution of quadratic equations, which is so complete as not to admit of being farther perfected; for which reason it has been transcribed, without any alteration, into the elementary treatises of algebra ever since. It is no wonder, therefore, that the "Clavis"

became the standard-book with tutors for instructing their pupils in the universities, especially at Cambridge, where it was first introduced by Seth Ward, afterwards bishop of Salisbury. It underwent several editions, to which the author subjoined other things.

Notwithstanding all Oughtred's mathematical merit, he was, in 1646, in danger of a sequestration by the committee for plundering ministers; in order to which, several articles were deposed and sworn against him; but, upon his day of hearing, William Lilly, the famous astrologer, applied to sir Bulstrode Whitelocke and all his old friends, who appeared so numerous in his behalf, that though the chairman and many other presbyterian members were active against him, yet he was cleared by the majority. This Lilly tells us himself, in the "History of his own Life," where he styles Oughtred the most famous mathematician then of Europe. "The truth is," continues this writer, "he had a considerable parsonage; and that alone was enough to sequester any moderate judgment: besides, he was also well known to affect his majesty." His merit, however, appeared so much neglected, and his situation was made so uneasy at home, that his friends procured several invitations to him from abroad, to live either in Italy, France, or Holland, but he chose to encounter all his difficulties at Albury. Aubrey informs us that the grand duke invited him to Florence, and offered him 500*l.* a year, but he would not accept it because of his religion. From the same author we learn that he was thought a very indifferent preacher, so bent were his thoughts on mathematics; but, when he found himself in danger of being sequestered for a royalist, "he fell to the study of divinity, and preached (they sayd) admirably well, even in his old age."

Mr. Oughtred died June 30, 1660, aged eighty-six, and was buried at Albury church, in the chancel, but without any memorial. Collier, in his "Dictionary," tells us that he died about the beginning of May 1660; for that, upon hearing the news of the vote at Westminster, which passed for the restoration of Charles II. he expired in a sudden extacy of joy. David Lloyd, in his "Memoirs," has given the following short character of him: "that he was as facetious in Greek and Latin as solid in arithmetic, geometry, and the sphere of all measures, music, &c. exact in his style as in his judgment; handling his tube and

other instruments at eighty as steadily as others did at thirty; owing this, as he said, to temperance and archery; principling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment. He had one son, whom he put an apprentice to a watchmaker, and wrote a book of instructions in that art for his use. This son, according to Aubrey, was so stupid or forgetful, that only twelve years after his father's death, he could not tell where he lay. We are indebted, however, to Aubrey for some particulars of Oughtred which bring us a little closer to his domestic life. "He married —— Caryl (an ancient family in these parts) by whom he had nine sons (most lived to be men) and four daughters. None of his sons he could make any great scholars. He was a little man, had black hair and black eyes, with a great deal of spirit. His witt was always working. His eldest son Benjamin told me that his father did use to lye a bed till eleven or twelve o'clock, with his doublet on, ever since he can remember. Studied late at night; went not to bed till 11 o'clock; had his tinder-box by him; and on the top of his bed-staffe he had his ink-horn fixt. He slept but little. Sometimes he went not to bed in two or three nights, and would not come down to meals till he had found out the *quæsitum*.

"He was more famous abroad for his learning, and more esteemed than at home. Several great mathematicians came over into England on purpose to be acquainted with him. His country neighbours (though they understood not his worth) knew that there must be extraordinary worth in him, that he was so visited by foreigners."—"When Seth Ward, M. A. and Charles Scarborough, M. D. came, as in a pilgrimage, to see and admire him, they lay at the inne at Sheeres (the next parish); Mr. Oughtred had against their coming prepared a good dinner, and also he had dressed himselfe thus; an old red russet cloak, cassock that had been black in days of yore, girt with an old leather girdle, an old-fashioned russet hat, that had been a bever *tempore R. Eliz.* When learned foreigners came and saw how privately he lived, they did admire and bless themselves, that a person of so much worth and learning should not be better provided for." Aubrey seems to confirm the

report that he was not uninfected with astrological delusions. We more admire his mathematical enthusiasm. "He has told bishop Ward, and Mr. Elias Ashmole (who was his neighbour) 'on this spot of ground, or leaning against this oak, or that ash, the solution of such or such a problem came into my head, as if infused by a divine genius, after I had thought of it without success for a year, two, or three.'" "His wife was a penurious woman, and would not allow him to burn candle after supper, by which means many a good notion is lost, and many a problem unsolved; so that Mr. Henshaw (one of his scholars) when he was there, bought candle, which was a great comfort to the old man."

Although, according to Aubrey, he burnt "a world of papers" just before his death, yet it is certain that he also left behind him a great number of papers upon mathematical subjects; and, in most of his Greek and Latin mathematical books there were found notes in his own handwriting, with an abridgment of almost every proposition and demonstration in the margin, which came into the museum of the late William Jones, esq. F. R. S. father to sir William Jones. These books and manuscripts then passed into the hands of sir Charles Scarborough, the physician; the latter of which were carefully looked over, and all that were found fit for the press, printed at Oxford, 1676, under the title of "Opuscula Mathematica hactenus inedita." This collection contains the following pieces: 1. "Institutiones mechanicæ." 2. "De variis corporum generibus gravitate et magnitudine comparatis." 3. "Automata." 4. "Quæstiones Diophanti Alexandrini, libri tres." 5. "De triangulis planis rectangulis." 6. "De divisione superficiorum." 7. "Musicæ elementa." 8. "De propugnaculorum munitionibus." 9. "Sectiones angulares." In 1660, sir Jonas Moore annexed to his arithmetic, then printed in octavo, a treatise entitled "Conical sections; or, the several sections of a cone; being an analysis or methodical contraction of the two first books of Mydorgius, and whereby the nature of the parabola, hyperbola, and ellipsis, is very clearly laid down. Translated from the papers of the learned William Oughtred." Oughtred, says Dr. Hutton, though undoubtedly a very great mathematician, was yet far from having the happiest method of treating the subjects he wrote upon. His style and manner were very concise, obscure, and dry; and his

rules and precepts so involved in symbols and abbreviations, as rendered his mathematical writings very troublesome to read, and difficult to be understood.†

OUSEL, or OUSEEL (PHILIP), a learned professor of divinity of the university of Francfort on the Oder, was born at Dantzic, Oct. 7, 1671. He was descended from the ancient and noble family of Oisel or Loisel, which made a great figure in Norman history; and one of his ancestors having come to England with William the Conqueror, his descendants were not extinct in the time of queen Elizabeth. Of this descent, however, our learned professor seldom was heard to boast. He had more pleasure in relating that his immediate ancestors were pious protestants, who, having escaped the massacre of St. Bartholomew's day in France, took refuge in Flanders; and that his great grandfather, who had lost his all on that occasion, began trade and acquired great property, of which he was again stript during the persecution under the duke of Alva, and obliged to fly to Leyden with three hundred families, who established the cloth manufactory there under his direction. One of his uncles was James Ousel or Loisel, already mentioned (see OISEL*), the editor of an excellent edition of the "Octavius" of Minutius Felix, with notes, printed at Leyden in 1652, 4to and 8vo, and reprinted in 1672. His father Michael Ousel was a merchant, who died when this his son was very young, leaving him to the care of a step-mother, who paid every possible attention to his education.

After having gone through his grammatical learning with great credit, he pursued his studies at Bremen, Groningen, Franeker, and Leyden, under the most eminent professors of his time, and was distinguished for his acquaintance with the classics, and the great progress he made in divinity and sacred criticism, which he studied in their original sources, without satisfying himself with that second-hand information to be derived from abridgments, pamphlets, and periodical journals, which last, his biographer calls "eruditio journalistica," and which is very well understood in our own days and country. Among other requisites for a scholar of real powers and erudition, he applied with great

* The articles of James and Philip Oisel, or Ousel, ought to have appeared together, but, by mistake in the editor's list of names, they have been thus separated.

† Biog. Brit.—Hutton's Dictionary.—Lloyd's Memoirs.—Letters by eminent persons, with Aubrey's Lives, 3 vols, 8vo, 1813.

diligence to the oriental languages, and was esteemed so well acquainted with Jewish learning, that his contemporaries did not hesitate to compare him with Buxtorf and Cocceius, whose hypothesis on the Hebrew points he adopted in preference to that of Louis Cappel, although this, as might have been expected, involved him in a controversy.

After this course of study, he sought to enlarge his knowledge by a visit to England, and passed some time in the libraries of London and the universities, and in forming an acquaintance with the learned men of the time, and thence travelled through Germany to Dantzic. Not finding an agreeable prospect of a settlement in his native place, he determined to go to Holland, and, although his studies had hitherto been chiefly connected with theology, to study medicine, for which there were many precedents among his learned countrymen. He accordingly qualified himself for a degree in medicine, which he obtained at Franeker, and on this occasion maintained a very able thesis on the leprosy of the Hebrews. He re-assumed, however, his theological character, in consequence of the death of John Moller, minister of the German church at Leyden, in 1711, and executed the duties of that office with such reputation, that in 1717 the university of Francfort invited him to the professorship of divinity. This university, and particularly the body of the clergy, had been so much reduced by the disturbances arising out of the thirty years' war, and the ravages of the plague, that it was at this time without any eminent teacher in that faculty. It was not supposed that the university of Leyden would have easily parted with him, but this they at last consented to, and as a mark of esteem conferred on him the degree of doctor in divinity. About two years after, he married a lady with whom he expected a long life of domestic happiness, but these hopes were disappointed by a complication of disorders, and particularly an asthma, which proved fatal to him, April 12, 1724, in the fifty-third year of his age. His constant preaching, from which he could not be persuaded to desist by any considerations of health, is supposed to have hastened his end. Even on his death-bed, while his colleague M. Claussen was repeating some passages, suitable to such an occasion, from the Latin or German Bible, Ousel could not help playing the critic, and making his remarks on the versions his friend used, and pointing out their agreement or disagreement with the ori-

ginal Hebrew or Greek, as calmly as if he had been seated in the professor's chair.

Among his works, which had the greatest reputation, are, 1. "Introductio in accentuationem Hebræorum metricam & prosaicam," 1714 and 1715, 4to, which procured him three highly complimentary letters from Burman, Reland, and Vitringa. It was in his preface that he maintained the antiquity of the Hebrew points. 2. Several tracts on the "Decalogue;" and 3. A tract, of which there is a copy in the British Museum, and which was probably a thesis, "Encomium taciturnitatis, vituperium loquacitatis," Amst. 1679, we should be inclined to attribute to him, if the date permitted.[1]

OUVRARD (RENE'), a learned French ecclesiastic, of the seventeenth century, was a native of Chinon in Tourraine, and a canon of Tours. He enjoyed the reputation of an universal scholar; was a poet, mathematician, divine, a controversial writer, and even a musician, although in the latter character he appears to have escaped the very minute researches of Dr. Burney in his valuable history of that art. He had been music-master of the holy chapel at Paris for ten years, before he became a canon of Tours. He wrote a great many works, among which some of his controversial pieces against the protestants, his "History of Music from its origin to the present time," and his dissertation on Vossius's treatise "De poematum cantu et viribus rythmi," remain in manuscript. Those which were published, are, 1. "Secret pour composer en musique par un art nouveau," Paris, 1660. 2. "Studiosis sanctarum scripturarum Biblia Sacra in lectiones ad singulos dies, per legem, prophetas, et evangelium distributa, et 529 carminibus mnemonicis comprehensa," ibid, 1668; of this a French edition was published in 1669. 3. "Motifs de reunion a l'eglise catholique, presentés a ceux de la religion pretendue-reformée de France, avec un avertissement sur la reponse d'un ministre a l'office du saint Sacrement," ibid. 1668. 4. "Le motifs de la conversion du comte de Lorges Montgommery," dedicated to Louis XIV. ibid. 1670. 5. "Defense de l'ancienne tradition des eglises de France, sur la mission des premiers predicateurs evangeliques dans les Gaules, du temps des apotres ou de leurs disciples immediats, et de l'usage des ecrits des S. S. Se-

[1] Bibliotheque Germanique, vol. XII.

vere-Sulpice, et Gregoire de Tours, et de l'abus qu'on en fait en cette matiere et en d'autres pareilles," ibid. 1678. This was addressed to the clergy and people of Tours by the author, who held the same sentiments as M. de Marca, respecting St. Denis. 6. "L'Art de la science des Nombres, en Francois et en Latin, avec un preface de l'excellence de l'arithmetique," ibid 1677. 7. "Architecture harmonique, ou application de la doctrine des proportions, de la musique à l'architecture, avec un addition à cet ecrit," ibid. 1679, 4to. 8. "Calendarium novum, perpetuum, et irrevocabile," 1682; but this work he was induced to suppress by the advice of his friend M. Arnauld, who thought that his ideas in it were too crude to do credit to his character. His last publication was, 9. "Breviarium Turonense, renovatum, et in melius restitutum," 1685. He died at Tours, July 19, 1694, and the following lines,

"Dum vixi, divina mihi laus unica cura:
Post obitum sit laus divina mihi unica merces,"

were engraved on his tomb at his own desire.[1]

OVERALL (JOHN), an English bishop, and styled by Camden a "prodigious learned man," was born in 1559, and, after a proper foundation in grammar-learning, at Hadley school, was sent to St. John's college, Cambridge, and became a scholar there: but, afterwards removing to Trinity-college, was chosen fellow of that society. In 1596 he was appointed regius professor of divinity, when he took the degree of D. D. and, about the same time, was elected master of Catharine-hall in the same university. In 1601 he had the honour to succeed the celebrated Dr. Alexander Nowell in the deanry of St. Paul's, London, by the recommendation of his patron sir Fulk Greville, and queen Elizabeth; and, in the beginning of James's reign, he was chosen prolocutor of the lower house of convocation. In 1612 he was appointed one of the first governors of the Charter-house hospital, then just founded by Thomas Sutton, esq. In April 1614, he was made bishop of Litchfield and Coventry; and, in 1618, translated to Norwich, where he died May 12, 1619. He was buried in that cathedral, where he lay unnoticed till some time after the restoration of Charles II. when Cosin, bishop of Durham, who had been his secretary, erected a monument in 1669, with a Latin inscription, in which he is declared to be, "Vir undequaque doctissimus, et omni encomio major."

[1] Moreri.

Wood observes, that he had the character of being the best scholastic divine in the English nation; and Cosin, who perhaps may be thought to rival him in that branch of learning, calls himself his scholar, and expressly declares that he derived all his knowledge from him. He is also celebrated by Smith, for his distinguished wisdom, erudition, and piety. In the controversy, which in his time divided the reformed churches, concerning predestination and grace, he held a middle opinion, inclining rather to Arminianism *, and seems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbishop Laud. Overall had a particular friendship with Gerard Vossius and Grotius; and was much grieved to see the love of peace, and the projects of this last great man to obtain it, so ill requited. He laboured heartily himself to compose the differences in Holland, relative to the Quinquarticular controversy; as appears in part by his letters to the two learned correspondents just mentioned, some of which are printed in the "Præstantium et eruditorum virorum epistolæ ec-

* Bishop Hall says, "I wrote a little project of pacification (The Way to Peace in the five busy articles, commonly known by the name of Arminius), wherein I desired to rectify the judgment of men, concerning this misapprehended controversy; shewing them the true parties in this unseasonable plea; and because bishop Overall went a midway, betwixt the two opinions which he held extreme, and must needs, therefore, somewhat differ from the commonly-received tenet in these points, I gathered out of bishop Overall on the one side, and out of the English divines at Dort on the other, such common propositions concerning these five busy articles, as wherein both of them are fully agreed," &c. Bishop Hall's "Hard Measure." Perhaps, however, bishop Overall's opinion will appear more clear from what he advanced at the Hampton-court conference in 1603. As much fault had been found with his university lectures, he now took an opportunity at this Conference to declare before the king: "That whosoever (though being justified) committed any grievous sin, as adultery, murder, treason, or the like, became *ipso facto*, subject to God's wrath, or guilty of damnation, *quoad præsentem statum*, until they repented; adding thereunto, that those which were called and justified according to the purpose of God's election (howsoever they might and did sometimes fall into grievous sins, and thereby into a state of wrath and damnation, yet) did never fall either totally from all the grace of God, so as to be utterly destitute of all the parts and seed thereof; nor finally from justification. But in time renewed by God's spirit unto a lively faith and repentance: and so justified from those sins, and the wrath, curse and guilt annexed thereto; wherein they were fallen, and wherein they lay. Which doctrine, he added, some in the university disliked and had opposed: teaching that all such persons as were once truly justified, though after they fell into never so grievous sins, yet remained still just, or in the state of justification; and that before they actually repented of those sins: yet, and though they never repented of them through forgetfulness, or sudden death, yet they should be justified and saved without repentance." Strype's Whitgift, p. 480, &c.

clesiasticæ et theologicæ," published by Limborch and Hartsoeker, as an historical defence of Arminianism.

But our bishop is known in England chiefly by his "Convocation-Book," of which Burnet gives the following account: "There was a book drawn up by bishop Overall, four-score years ago, concerning government, in which its being of a divine institution was positively asserted. It was read in convocation, and passed by that body, in order to the publishing of it; in opposition to the principles laid down in the famous book of Parsons the Jesuit, published under the name of "Doleman." But king James did not like a convocation entering into such a theory of politics, so he wrote a long letter to Abbot, who was afterwards archbishop of Canterbury, but was then in the lower-house. By it he desired that no further progress should be made in that matter, and that this book might not be offered to him for his assent; there that matter slept. But Sancroft, archbishop of Canterbury, had got Overall's own book into his hands; so, in the beginning of this (K. William's) reign, he resolved to publish it, as an authentic declaration that the Church of England had made in this matter; and it was published, as well as licensed, by him a very few days before he came under suspension, for not taking the oaths (October 1689). But there was a paragraph or two in it that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God; and part of king James's letter to Abbot related to this." But what gave this book much consequence on its revival was, that the celebrated Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the revolution, by the doctrines above-mentioned in Overall's work.

Another matter in which Dr. Overall's opinion appears to have had great weight, in his life-time and afterwards, was the question of hypothetical ordination. One great obstacle to the reconciliation of the dissenters was, that the Church of England denied the validity of presbyterian ordinations, and required re-ordination. Bishop Overall, and after him, the celebrated Tillotson, endeavoured to meet this difficulty by a small alteration in the words of

ordination, as, "If thou beest not already ordained, I ordain thee," &c.

Bishop Montague of Norwich, who was a great admirer of bishop Overall, very frequently and confidently affirmed that Vossius's Pelagian history was compiled out of bishop Overall's collections. Overall also is named among the translators of the Bible; and Mr. Churton notices the share he had in the church catechism, of which he is universally said to have written what regards the sacraments.[1]

OVERBURY (SIR THOMAS), an accomplished English gentleman, and polite writer, the descendant of an ancient family, was the son of Nicholas Overbury, of Bourton on the Hill, near Morton in Marsh, in Gloucestershire, esq. by Mary his wife, daughter of Giles Palmer, of Compton-Scorfen, in the parish of Ilmington, in Warwickshire. He was born at Compton-Scorfen in the house of his grandfather by the mother's side, about 1581. In Michaelmas term 1595, he became a gentleman commoner of Queen's college, in Oxfordshire, where he made great progress in logic and philosophy, and November 15, 1598, took the degree of B. A. which being completed by determination in the Lent following, he left the university for the Middle Temple, where he had been before entered in order to study the municipal law, but it does not appear that he remained here long. We are told that in a little time he set out for France, and on his return was accounted a very finished gentleman, and well qualified to shine at court, which, unhappily, was his ambition.

Soon after his arrival he contracted an intimacy with the infamous favourite of James I. Robert Carr, afterwards earl of Somerset. This man's history is too well known to render it necessary to dwell upon it in this place. Intoxicated as he was with an advancement at court, of which he was so unworthy, he was not wholly insensible of his own ignorance and inexperience; and he found in sir Thomas Overbury a judicious and sincere adviser, who endeavoured to instill into him the principles of prudence and discretion; and so long as he was content to be ruled by Overbury's friendly counsels, he enjoyed, what Hume says is rare, the highest favour of the prince, without being hated by the people. It is easy, therefore, to see what attached Carr to Overbury; and the latter, who could not but perceive

[1] Biog. Brit. art. Sherlock.—Burnet's Own Times.—Churton's Life of Nowell.

the inferiority of the royal favourite, appears to have connected himself with him from motives of ambition, which, for a time, he had every prospect of gratifying. In 1608 he was knighted by the influence of Carr, and his father was appointed one of the judges for Wales. The year following, sir Thomas made another tour on the continent, which is said to have produced "Observations upon the Provinces United; and on the State of France," Lond. 1651, 12mo; but it is very doubtful whether he was the real author of this work.

His connection with Carr, now viscount Rochester, continued to be mutually agreeable until the latter engaged in an amour with the countess of Essex, the particulars of which reflect disgrace, not only on the parties immediately concerned, but on the reign in which such shameful transactions could be carried on with impunity. No sooner, says Hume, had James mounted the throne of England, than he remembered his friendship for the unfortunate families of Howard and Devereux, who had suffered for their attachment to the cause of Mary and to his own. Having restored young Essex to his blood and dignity, and conferred the titles of Suffolk and Northampton on two brothers of the house of Norfolk, he sought the farther pleasure of uniting those families by the marriage of the earl of Essex with lady Frances Howard, daughter of the earl of Suffolk. She was only thirteen, he fourteen years of age; and it was thought proper, till both should attain the age of puberty, that he should go abroad and pass some time in his travels. He returned into England after four years absence, and was pleased to find his countess in the full lustre of beauty, and possessed of the love and admiration of the whole court. But when he claimed the privileges of an husband, he met with nothing but symptoms of aversion and disgust; nor could his addresses, or the persuasions of her friends, overcome her obstinacy; and disgusted at last with her reiterated denials, he gave over the pursuit, and separating himself from her, thenceforth abandoned her to her own will, and it is said that although he discovered her attachment to Rochester, he took little notice of it.

With Rochester she had already carried on a criminal intercourse, which, instead of satiating their desires, made them lament their unhappy fate, and long for an union that should be indissoluble. So momentous an affair, how-

ever, could not be concluded without consulting Overbury, with whom Rochester was accustomed to share all his secrets, and who, in fact, had been privy to his connection with lady Essex, and had even promoted it by dictating to Rochester those ingenious and passionate letters by which, in a great measure, the lady was won. Like an experienced courtier, says Hume, he thought that a conquest of this nature would throw a lustre on the young favourite, and would tend still farther to endear him to James, who was charmed to hear of the amours of his court. But when Rochester hinted his design of obtaining a divorce and marrying the countess, Overbury used every method to dissuade him from the attempt, representing how difficult it would be to procure a divorce, and how disgraceful to marry the woman whose mind these two friends had combined to debauch! And, in what the historian calls the "zeal of friendship," he went so far as to threaten Rochester, that he would separate himself for ever from him, if he could so far forget his *honour* and his interest as to prosecute the intended marriage.

It was now that Overbury was to experience the nature of that friendship that is cemented only by vice. Rochester, over whose mind his passion for the countess had gained the complete ascendancy, revealed the above conversation to her; and when her rage and fury broke out against Overbury, he had also the weakness to enter into her vindictive projects, and to swear vengeance against his friend. Some contrivance was necessary for the execution of their purpose, and they hit upon one which, had it first appeared in a drama, would have been censured as unnatural. Rochester addressed himself to the king; and after complaining, that his own indulgence to Overbury had begotten in him a portion of arrogance, which was extremely disagreeable, he procured a commission for his embassy to Russia; which he represented as a retreat for his friend, both profitable and honourable. But, when consulted by Overbury, he earnestly dissuaded him from accepting this offer, and took on himself the office of satisfying the king, if he should be displeased at his refusal. Overbury fell into the snare, and declined his majesty's offer; on which Rochester again addressed the king, aggravated the insolence of Overbury's conduct, and on April 21, 1613, obtained a warrant for committing him to the Tower, which James intended, as Hume gently expresses it, as a slight punish-

ment for his disobedience. But Rochester had a far deeper design, and had placed one of his creatures as lieutenant in the Tower for the vile purpose he meditated, and Overbury in the mean time was confined so strictly, as to be debarred the sight even of his nearest relations; and no communication of any kind was allowed with him during near six months which he lived in prison.

Rochester now procured a divorce by means which decency forbids to be recorded here; and the king, forgetting the dignity of his character, and his friendship for the family of Essex, not only assisted in this nefarious project, but, lest the lady should lose any rank by her new marriage, bestowed on Rochester the title of earl of Somerset.

In the mean time, sir Thomas Overbury's father came to town, and petitioned the king for his discharge. He likewise applied to Somerset, to whom several pressing letters were also written by sir Thomas himself; but all to no purpose. Sir Thomas had no suspicion at first of the complicated villainy of Somerset in the affair of his refusing the embassy to Russia, nor that his imprisonment was his friend's contrivance; but, discovering it at length by his delays to procure his liberty, he expostulated with him by letter in the severest manner, and even proceeded to threats. This terrified Somerset so much, that he charged the lieutenant of the Tower to look to Overbury well; for if ever he came out, it would be his ruin, or one of the two must die. During these delays many attempts were made to poison Overbury; none of which succeeded till a glyster was given him, Sept. the 14th, which, after operating in the most violent manner, put an end to his life, about five the next morning. His corpse, being exceedingly offensive, was interred about three the same day in the Tower chapel. Immediately after his death, some suspicion of the true cause of it was rumoured about; but the great personages concerned prevailed so far as to make it be believed that he died of a disorder contracted before his imprisonment. The whole, however, was discovered about two years after, when the inferior agents were all apprehended, tried, and executed; but the earl of Somerset and his countess, although both tried and condemned, were pardoned by the king the following year, 1616, lest, as it has been said, he should make discoveries not very creditable to the private character of that monarch. The countess died afterwards of a

cancer, despised by all who knew her; and Somerset himself lived to share the just contempt of mankind.

Sir Thomas's character is represented by Weldon in the following terms: "in this manner fell sir Thomas Oververbury, worthy of a longer life and a better fate; and, if I may compare private men with princes, like Germanicus Cæsar; both by poison procured by the malice of a woman, both about the 33d year of their age, and both celebrated for their skill and judgment in poetry, their learning, and their wisdom. Overbury was a gentleman of an ancient family, but had some blemishes charged upon his character, either through a too great ambition, or the insolence of a haughty temper.——After the return from his travels, the viscount Rochester embraced him with so entire a friendship, that, exercising by his majesty's special favour the office of secretary provisionally, he not only communicated to sir Thomas the secrets, but many times gave him the packets and letters unopened, before they had been perused by the king himself: which, as it prevailed too much upon his early years, so as to make him, in the opinion of some, thought high and ambitious, yet, he was so far from violating his trust and confidence, that he remains now one example among others, who have suffered in their persons or their fortunes for a freedom of advice, which none but sincere friends will give, and many are such ill friends to themselves as not to receive."

Sir Thomas Overbury obtained considerable reputation as an author, both in prose and verse; but it is probable that his unhappy end, which long interested the compassion of the public, procured for his works some share of that popularity which they have not retained. They consist of "The Wife," a long poem, of which an elegant modern critic gives the following character: "The sentiments, maxims, and observations, with which it abounds, are such as a considerable experience and a correct judgment on mankind alone could furnish. The topics of jealousy, and of the credit and behaviour of women, are treated with great truth, delicacy, and perspicuity. The nice distinctions of moral character, and the pattern of female excellence here drawn, contrasted as they were with the heinous and flagrant enormities of the countess of Essex, rendered this poem extremely popular, when its ingenious author was no more." Nearly the same opinion may be given of the other principal part of his works, entitled "Charac-

ters or witty Descriptions of the Properties of sundry Persons." These are favourable specimens of his prose style, quaint and witty, somewhat in the manner of Theophrastus, or rather of the sketches given in Butler's posthumous works. He must have been a very attentive observer of character and manners, and had evidently a quick sense of the ridiculous. An edition of his works was published in 1632, 12mo, which is called the fifteenth, yet the last, printed in 1753, is called only the tenth; probably by the editor's not being acquainted with all the impressions it had undergone. There are a few articles in the prose part of the volume which have been attributed to other authors.

Dying without issue, sir Thomas's estate came to his younger brother, whose son, sir THOMAS OVERBURY, was also the author of some pieces. These are, 1. "A true and perfect Account of the Examination, Trial, Condemnation, and Execution, of Joan Perry and her two sons, for the supposed Murder of William Harrison, written by way of letter to Thomas Shirley, M. D. in London, 1676," 4to. This is one of the most remarkable incidents in story. Harrison was not really murdered, but conveyed away alive by a gang of Mohocks, and carried to Turkey; where, coming into the hands of a physician, he acquired some skill in that faculty; and at length, after many years absence, found means of getting away, and returned home, to the great astonishment of every body, since the sufferers for his supposed death had actually confessed the murder. 2. "Queries proposed to the serious Consideration of those who impose upon others in things of divine and supernatural Revelation, and prosecute any upon the account of Religion; with a desire of their candid and Christian Resolution thereof;" printed in 1677. In answer to which there came out the same year "Ataxiæ Obstaculum; an answer to certain queries, intituled, Queries proposed," &c. Upon this, sir Thomas wrote a reply, entitled, 3. "Ratiocinium Vernaculum; or, a Reply to Ataxiæ Obstaculum," &c.[1]

OVIDIUS (PUBLIUS NASO), one of the finest poets of the Augustan age, was the son of a Roman knight, and a native of Sulmo, a town in the county of the Peligni, now

[1] Biog. Brit.—Ath. Ox. vol. I.—Hume's History.—State Trials.—Censura Literaria, vol. I. and V.—Cibber's Lives.

Abruzzo. He was born in the year of Rome 710; that memorable year when the consuls, Hirtius and Pansa, were slain in the battle of Mutina against Antony. From his youth, his inclinations lay towards poetry; which, however, upon his father's entreaties, he forsook, and, with a view to the practice of the law, studied eloquence under those eminent masters, Aurelius Fuscus and Porcius Latro, whose characters Seneca has drawn, and also mentions Ovid's improvements under them. Such was his diligence and success, that he determined several private causes very judiciously, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewise made one of the triumviri, who were magistrates of great authority, and tried capital causes.

Soon after he had put on the *toga virilis*, which was done at seventeen, Augustus honoured him with the *latus clavus*, on ornament worn only by persons of quality; but, upon the death of his elder brother, by which he came to an easy fortune, he bad adieu to law and the bar, and devoted himself entirely to poetry and pleasure; and being a man of wit, he soon became the companion and favourite of the wits of his day, Tibullus, Severus, Sabinus, Flaccus, &c. and the learned Hyginus is said likewise to have been his intimate friend. He soon discovered a genius adapted to all kinds of poetry; in which he might have been without a competitor, if his fancy had been regulated a little by judgment; but in his time custom laid no extraordinary restraint on the luxuriances of the pen, and Ovid was probably most flattered for those indecencies for which he is now most censured. He married thrice, and two of his wives he repudiated soon after marriage; but seems to have been affectionately attached to the third, Perilla, who appears indeed to have deserved the praises he bestows on her beauty and virtue. With her he lived very happily during his long course of prosperity; and she proved a great consolation to him in that reverse which he experienced in his latter days.

This happened about the fiftieth year of his age, when he incurred the displeasure of Augustus; and by him was banished to Tomi, or Tomos, a town in Scythia, near the Euxine sea, and not far from the mouths of the Danube. The cause of this has been variously represented. The pretence was, his writing loose verses, and corrupting the Roman

youth; but it is agreed on all hands, and is in effect owned by himself, that this was not the real cause of his exile; and although he hints at the matter very obscurely, it may be conjectured that he had been a witness to some court intrigue, which it was dangerous to divulge, but which he probably had not kept secret. Whatever it was, it appears that the offence was thought unpardonable; nor could his most submissive importunities and flattering addresses, although often repeated, obtain his recall, or his removal to a more eligible situation. It seems allowed, that he shewed nothing of the philosopher in his exile; but, in hopes of pardon, was continually praising the emperor with such extravagance as bordered even upon idolatry; and, what was more singular, he made an idol of him literally, as soon as he heard of his death, by consecrating a chapel to him, where he went every morning to pay his devotions, and offer frankincense. He continued the same importunities towards his successor, but the court was as inexorable under Tiberius, and the unhappy Ovid died in the seventh or eighth year of his banishment, A. D. 17, and was buried at Tomos, where the people had shewn him every mark of respect, mourned publicly for him, and erected a stately monument to his memory.

The greatest part of Ovid's poems are still remaining. His "Metamorphoses" are extremely curious, on account of the many different mythological facts and traditions which they contain. Of his "Fasti," six out of twelve books only remain, which is to be regretted, as they must have thrown so much light upon the religious rites and ceremonies, festivals and sacrifices of the ancient Romans. His "Tristia," which are divided into five books, contain much elegance and softness of expression; but it would be unnecessary to dilate on the merits of an author so well known. With innumerable beauties, he had unfortunately many defects in taste, and many more in decency. In all his faults he has had a croud of imitators in every age; and pure morals have never met with more determined enemies than among the Ovidian poets.

The first edition of Ovid is that printed by Balthasar Azoguidi, at Bologna, in 1471; the second was printed in the same year, by Sweynheym and Pannartz, at Rome; but the former is of the greatest rarity, four copies only being known, and none of them perfect. Of more modern editions, the best are, that of Heinsius, Amst. 1661,

3 vols. 12mo; and of Burman, Amst. 1727, 4 vols. 4to. Those printed by the Aldus's, in 1502, 1515, and 1533, are also of great value, but not so easily accessible.[1]

OVIEDO (JOHN GONSALES D'), in Spanish GONÇALO HERMANDEZ DE OVIEDO Y VALDES, a Spanish historian, was born at Madrid, about the year 1478. He was educated among the pages in the court of Ferdinand king of Arragon, and Isabella queen of Castile, and happened to be at Barcelona in 1493, when Columbus returned from his first voyage to the island Haiti, which he called Hispaniola, and which now is known by the name of St. Domingo. Curiosity led him to obtain from Columbus and his companions an account of what was most remarkable in their voyages; and the information he obtained, and the services he rendered Spain during the war of Naples, induced Ferdinand to send him to the Island of Haiti, as intendant and inspector-general of the trade of the new world. The ravages which the syphilis had made during that war, led him to inquire into the most efficacious remedies for this malady, which was supposed to have come from the West Indies. His inquiries were also extended to every thing which regards the natural history of these regions; and on his return to Spain, he published "Summario de la Historia general y natural de les Indias Occidentales," Toledo, 1526, which he dedicated to Charles V. He afterwards made some additions to this work, which he published under the title of "La Historia general y natural de las Indias Occidentales," Salamanca, 1535, fol. It was translated into Italian, and afterwards into French, Paris, 1556, fol. It is in this work that he attempts to prove that the syphilis is endemic in the island of Haiti, and that it was imported thence to Spain, and afterwards to Naples, which opinion Astruc advances in support of his own; but this, however, has been called in question. Oviedo is thought to have been the first who recommended the use of the wood of guiacum in the disorder, a remedy not now in any great estimation.[2]

OWEN (GEORGE), an eminent English physician, was born in the diocese of Worcester, and educated at Merton-college, Oxford, of which he became probationer-fellow in 1519. Having studied physic, he took his doctor's de-

[1] Crusius Lives of the Roman Poets.—Lempriere's Dict.—Dibdin's Classics, and Bibl. Spenceriana.

[2] Antoino Bibl. Hisp.—Eloy, Dict. Hist. de Medecine.

gree in that faculty in 1527, and soon after was appointed physician to Henry VIII. and held the same office in the two succeeding reigns. In 1544 he was constituted a fellow of the college of physicians, and appears to have attained high consequence in his profession. He was a witness to the will of Henry VIII. who left him a legacy of 100*l.* It is reported that Edward VI. was brought into the world by Dr. Owen's means, who performed the Cæsarian operation on his mother, queen Jane Seymour. From this circumstance, whether truly or falsely related, we may conclude him to have been a practitioner in midwifery, as well as in physic. In the first year of queen Mary he was very instrumental in obtaining an act for the confirmation and enlargement of the powers granted to the college of physicians. Some time after, in the same reign, when a difference took place between the college of physicians and the university of Oxford, concerning the admission of an illiterate person to a degree, who was rejected by the college upon their examination; cardinal Pole, then chancellor of the university, was appealed to, and obliged the university to consult Dr. Owen and Dr. Thomas Huys, the queen's physician, "de instituendis rationibus quibus Oxoniensis academia in admittendis Medicis uteretur." An agreement was accordingly made, which the chancellor approved and ratified by his authority. Dr. Owen died Oct. 10, 1558, of an epidemic intermittent, and was buried in St. Stephen's, Walbrook. Leland intimates that he had written several pieces on medical subjects, but none of them were preserved. Tanner mentions that he wrote a work entitled "A meet Diet for the new ague set forth by Mr. Dr. Owen, Lond. 1558, fol. In 1553, Edward VI. granted Durham-college, in Oxford, to our George Owen and William Martyn, which the following year they sold to sir Thomas Pope, who founded Trinity-college on the scite. Previous to this, Dr. Owen received a grant of Godstowe nunnery, with its adjoining estates, and this nunnery he converted into a dwelling-house with some alterations and improvements.[1]

OWEN (Henry), a learned English divine, was the son of a gentleman of good estate, whose house was situated at the foot of Mount Cadda-reddris, near Dolgelly, in the county of Merioneth, and was born in 1716. He was edu-

[1] Ath. Ox. vol. I. new edit.—Aikin's Biog. Memoirs of Medicine.

cated at Ruthen school, Denbighshire, and in 1735 entered of Jesus-college, Oxford, where he took his degrees in arts. The natural bent of his inclination led him to mathematical studies, which he pursued with great ardour and perseverance during the first part of his residence at the university. Intending, however, to follow the profession of physic, he proceeded to the degree of B. M. the 17th Oct. 1746, and finally became D. M. March 29, 1753, He practised for three years, but seems to have changed his purpose, and being admitted into orders, accepted of a curacy in Gloucestershire. He was chaplain to sir Matthew Featherstonehaugh, by whom he was presented to the living of Terling, in Essex, which he resigned in 1760, upon obtaining the rectory of St. Olave, Hart-street. In 1775 he received from Dr. Barrington, now bishop of Durham, then canon residentiary of St. Paul's, the living of Edmonton. On the 3d of September 1760, he married miss Mary Butts, daughter of the bishop of Ely; and after a long and lingering illness, died the 14th October, 1795, leaving one son, the rev. Henry Butts Owen, to whom he had some years resigned the living of St. Olave's, and four daughters.

Such are the outlines of the life of a gentleman who certainly is entitled to a more ample memorial; one who to very extensive and profound literature, added the most amiable manners, the strictest attention to the duties of his station, and the most exemplary conduct in his several relations, both public and domestic. He had a truly pious frame of mind, and was perhaps superior in biblical erudition to most of his contemporaries.

This learned divine published, 1. "Harmonia Trigonometrica, or A short treatise on Trigonometry," 1748, 8vo. 2. "The intent and propriety of the Scripture Miracles considered and explained," 1755, 8vo. 3. "Observations on the Four Gospels, tending chiefly to ascertain the times of their publication, and to illustrate the form and manner of their composition," 1764, 8vo. 4. "Short directions to young Students in Divinity, and Candidates for Holy Orders," 1766, 8vo. 5. "An Enquiry into the present state of the Septuagint version of the Old Testament," 1769, 8vo. 6. "The intent and propriety of the Scripture Miracles considered and explained, in a series of Sermons preached at Bow, in 1769, 1770, and 1771, at Boyle's Lecture," 1773, 2 vols. 8vo. 7. "Critica Sa-

cra, or a short introduction to Hebrew Criticism," 1774, 8vo. This was criticised in a work entitled "Critica Sacra examined, or an attempt to shew that a new method may be found to reconcile the seemingly glaring variations in parallel passages of Scripture, and that such variations are no proofs of corruptions," &c. 1775, 8vo. 8. "Supplement to Critica Sacra; in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered," 1775, 8vo. 9. "Collatio Codicis Cottoniani Geneseos cum editione Romana à viro clarissimo Joanne Ernesto Grabe jam olim facta, nunc demum summa cura edita, 1778," 8vo. This ancient and beautiful MS. was said to have been brought into England in the reign of Henry VIII. by two Greek bishops. Queen Elizabeth made a present of it to sir John Fortescue, from whom it descended to the Cotton Library. Walton says, that there were five volumes of this MS. containing the whole Pentateuch, but that the four last came into the hands of a Frenchman, who never returned them to the owner. This valuable MS. was nearly destroyed by the fire which so greatly damaged the Cotton Library in 1731. 10. "Critical Disquisitions; containing some remarks, 1. on Masius's edition of the Book of Joshua, and, 2. on Origen's celebrated Hexapla," 1784, 8vo. 11. "A brief account, historical and critical, of the Septuagint Version of the Old Testament. To which is added, A Dissertation on the comparative excellency of the Hebrew and Samaritan Pentateuch," &c. 1787, 8vo. 12. "The Modes of Quotation used by the Evangelical writers explained and vindicated," 1789, 4to.

Besides these, Dr. Owen published in 1785, "Xenophon's Memorabilia," left unfinished by Dr. Edward Edwards, of Jesus-college, Oxford; and in 1766, "Rowland's Mona Antiqua." He was also author of "A Collation of the Account of the dedication of the Temple, printed in 'The Origin of Printing,'" 1776, 8vo; and "Remarks on the time employed on Cæsar's two Expeditions into Britain," in "Archæologia," II. 159; and contributed very liberally to Bowyer's Conjectures on the New Testament, and Mr. Bowyer testified his gratitude by leaving Dr. Owen a legacy of 100*l*.[1]

OWEN (JOHN), in Latin called AUDOENUS, an English epigrammatist, was born at Arnon, in Caernarvonshire;

[1] Nichols's Bowyer.—Europ. Mag. 1790.

and being bred at Winchester-school, under Dr. Bilson, was chosen thence a scholar of New-college, in. Oxford, of which he became probationer fellow in 1582, and actual fellow in 1584. He proceeded LL. B. in 1690, but quitting his fellowship the next year, taught school at Trylegh, near Monmouth; and about 1594 was chosen master of the free-school founded by Henry VIII. at Warwick. He generally laboured under necessitous circumstances, owing to indolence or imprudence. He had a rich uncle, upon whom lay his chief dependence, who was either a papist, or at least popishly inclined; yet, Owen's genius being peculiarly turned for epigrams, he was not able to resist the charm of the following satirical distich upon that religion:

"An fuerit Petrus Romæ sub judice lis est:
Simonem Romæ nemo fuisse negat."

"Whether at Rome Peter e'er was or no,
Is much disputed still, I trow:
But Simon's being there, on neither side
Was ever doubted or denied."

This he printed, among others, in 1606, at London; and the book, coming into the inquisitor's hands at Rome, was put into the "Index Expurgatorius:" on which the uncle struck him out of his will, and resolved to take no more notice of him. He often, however, experienced the kindness of his relation and countryman Williams, bishop of Lincoln, and lord keeper of the great seal, who contributed to support him several years during his life; and, after his death, which happened in 1622, erected a monument to his memory, with his bust in brass, crowned with laurel, on the pillar next to the consistory stairs at St. Paul's cathedral, London, where he was interred. Under the bust was an epigram, intimating that his person was little as well as his fortune, and both less than his fame.

His epigrams first came out in the following order: 1. "Epigram. lib. 3 ad Mariam Nevill comitis Dorcestriæ filiam dicati, 1606," 8vo, printed twice that year. 2. "Epigram. liber singularis, ad doctissimam heroinam D. Arabellam Stuart." 3. "Epigram. lib. 3. ad Hen. principem Cambriæ duo; ad Carolum Ebor. unus." 4. "Epigram. ad tres Mæcenates, libri tres, &c." 5. "Monastica quædam Ethica et Politica veterum sapientium:" all which, coming out as successive additions to the several editions of the three first books, were at length published in one volume, 8vo and 12mo, both in England and foreign

countries. A select number of them were translated into English verse by John Vicars, usher of Christ church hospital, London, and published in 1619. Thomas Beck also, of the Inner Temple, gent. translated 600 of them into English verse, which were printed with Martial "de Spectaculis," or the rarities to be seen in Rome, and with the select epigrams of sir Thomas More; to which is annexed a century of heroic epigrams, all published under the title of "Parnassi Puerperium," London, 1659, 8vo. Among Owen's epigrams, however, there are very few that are genuine. The poignant, the lively, the unexpected turn of thought and expression, which has been regularly pursued and carried to a point, is scarcely to be found in his compositions. It is evident, says Granger, from the quick sale of his book, that epigrams could please at this time, without the seasoning of Attic salt. It is wonderful, however, what consequence the foreign critics, Borrichius, Lorenzo Crasso, Baillet, and others, attached to Owen's epigrams; and so lately as 1794, Renouard printed an elegant edition of them at Paris, with some copies on vellum.[1]

OWEN (JOHN), the most eminent and learned of the nonconformist divines, was descended of an ancient and reputable family in Wales. He was the second son of Henry Owen, first a schoolmaster at Stokenchurch, and afterwards vicar of Stadham in Oxfordshire (who was reputed a puritan), and was born at Stadham in 1616. He was sent to a school at Oxford, kept by Mr. Edward Sylvester, in All Saints' parish; and in his twelfth year was admitted of Queen's college, where Thomas, afterwards bishop Barlow, was his tutor. Here he took his degrees in arts, that of master in 1635, at which time Anthony Wood does not omit to inform us that he took the oaths of allegiance, &c. During his residence at college, he pursued his various studies with incredible diligence, allowing himself for several years, not above four hours' sleep in a night; yet he did not neglect useful exercise, and for the sake of his health sometimes partook of the recreations usual among his fellows, such as leaping, throwing the bar, ringing of bells, &c. To this diligence in study he allows that he was prompted by an early ambition to raise himself to such

[1] Ath. Ox. vol. I.—Biog. Brit.—Baillet Jugements de Savans.—Moreri.—Niceron, vol. XVI.

eminence in church or state as might be practicable, without at this time feeling any extraordinary predilection for either. He confessed that he was of an aspiring mind, affected popular applause, and was desirous of honour and preferment, and he paid the age the compliment to think that superiority of learning was the readiest way to obtain these objects. He likewise goes so far as to allow that at this time he felt no concern for the honour of God, or for serving his country unless in subserviency to his own interest; but, whatever were his motives, it is certain that he became at college a very distinguished scholar.

He remained here till the age of twenty-one, maintained chiefly by an uncle, a gentleman of a good estate in Wales, who having no children of his own, intended to have made him his heir, as his father had a large family. About this time, we are told by most of his biographers, archbishop Laud, who was also chancellor of Oxford, imposed several *superstitious* rites on the university, upon pain of expulsion, and that Mr. Owen had then received such *light*, that his conscience would not submit to these impositions; but what these impositions, or *superstitious* rites were, they have not informed us. It is probable they related to the academical habits, the wearing of which Laud enjoined very strictly, but which will scarcely now be thought of sufficient importance to trouble the conscience of any man. Mr. Owen, however, like many other good and wise men of his party, began with scruples on small matters, which obstinacy and perseverance magnified into objects of the most serious importance. That he was serious could not be doubted, for his hopes of rising could no longer be indulged; his friends, we are told, forsook him as one infected with puritanism, and he became so much the object of resentment from the Laudensian party, as they were called, that he was forced to leave college.

With this dislike to the discipline of the university, he appears to have connected at the same time many perplexing thoughts respecting his spiritual state, which ended in a sort of melancholy that lasted about five years, during which he seemed alienated from his friends and accustomed pursuits. He was roused to activity, however, as soon as the rebellion broke out, on which occasion he appeared a decided supporter of the measures of the parliament. The first consequence of this was, that his uncle, who was a zealous royalist, resented his conduct, settled his estate upon

another, and died without leaving him any thing. About this time, however, sir Robert Dormer, of Ashcot, in the parish of Great Milton, took him into his family as chaplain, and tutor to his eldest son, a task for which he was eminently fitted; and he afterwards became chaplain to John lord Lovelace of Hurley, in Berkshire, a loyalist, who treated Mr. Owen with respect, from an opinion of his great learning; but when this nobleman went to join the king's army, Mr. Owen came up to London, and took lodgings in Charter-house yard. While here, going one day to Aldermanbury church, with a view of hearing Mr. Calamy, it happened that a stranger preached, and the effect of his discourse was to remove all those doubts with which Mr. Owen had been perplexed for some years, and to restore the tranquillity of his mind on religious matters.

Mr. Owen was admitted into orders about the time he took his master's degree, but had as yet obtained no preferment. During his abode in London, however, he wrote his "Display of Arminianism," which was published in 1642, and became so popular, as to procure him very general respect from the party that had now obtained the disposal of church-preferments. It is still indeed considered a very able performance, but at that time was thought particularly seasonable, Arminianism, and the steps archbishop Laud took to encourage such opinions, having engaged the attention of all who meditated the changes, or reformation in church and state, which afterwards followed. The effect of the publication to himself was immediate, and important. Already a committee had been formed "for purging the church of scandalous ministers;" and Mr. White, the chairman of this committee, sent a special messenger to Mr. Owen, to present him with the living of Fordham in Essex; which offer he the more cheerfully embraced, as it gave him an opportunity for the regular exercise of his ministry, and he went thither to the great satisfaction, not only of that parish, but of the country round. He continued at this place about a year and a half, where his preaching was so acceptable, that people resorted to his ministry from other parishes. Soon after he came to Fordham, he married a lady, whose name is supposed to have been Rooke, by whom he had several children, none of whom survived him. In 1644 he published his discourse, "Of the Duty of Pastors and People."

Upon a report that the sequestered incumbent of Ford-

ham was dead, the patron, who had no kindness for Mr. Owen, presented another to the living; on which the people at Coggeshall, a market-town about five miles from thence, earnestly invited him to be their minister; and the earl of Warwick, the patron, very readily gave him the living; and here he taught a more numerous congregation, seldom fewer than two thousand, consisting of persons generally sober, religious, and discreet, who contracted an uncommon and very steady regard for their pastor. Hitherto Mr. Owen had been a presbyterian in matters of church-government; but after diligent inquiry into the nature of church government and discipline, he became convinced that the congregational way, or the mode of independency, was most agreeable to the rule of the New Testament; and he published his opinion, with the several reasons for it, in two quartos. Several ministers of the presbyterian denomination were dissatisfied with this change of Mr. Owen's judgment, and particularly Mr. Cawdry reproached him very unhandsomely, to whom he returned, as he generally did, a much more civil answer. He had formed a church at Coggeshall upon these congregational principles, which continued long; but his reputation as a divine and preacher was not confined to this spot. He was soon sent for to preach before the parliament: this sermon is entitled "A Vision of free Mercy, &c." on Acts xvi. 11. April 29, 1646. He pleads for liberty of conscience and moderation towards men of different persuasions, &c. in an "Essay for the practice of Church-government in the Country," which he subjoins to that sermon. In 1643 he published his book, entitled "Salus electorum, sanguis Jesu:" or, "The Death of Death in the Death of Christ." He dedicated this book to Robert earl of Warwick, where he pays his tribute of thanks to his lordship for that privilege of opening the door for his preaching the gospel at Coggeshall; and in his preface to the reader he tells us, "That this performance was the result of more than seven years serious inquiry into the mind of God about these things, with a perusal of all which he could attain, that the wit of men in former or later days hath published in opposition to the truth." He had indeed such an opinion of this work, that although generally modest in speaking of himself, he scrupled not to declare, that "He did not believe he should live to see a solid answer given to it."

During the siege of Colchester, he became acquainted with general Fairfax, who was quartered at Coggeshall for some days; and when Colchester surrendered, he preached a sermon on the day of thanksgiving, and another to the parliamentary committee that had been imprisoned by the enemy, but were now released. These two sermons are entitled "Ebenezer, a Memorial of the Deliverance of Essex County and Committee." He was again required to preach before the House of Commons, Jan. 31, 1648-9, the very next day after the murder of king Charles: much was expected from this sermon, and an apology for the bloody deed of the preceding day would infallibly have led to preferment; but we are told "his discourse was so modest and inoffensive, that his friends could make no just exception, nor his enemies take an advantage of his words another day." After this he frequently was appointed to preach before the parliament, and, on Feb. 1649, had Cromwell, for the first time, as one of his hearers, who was highly pleased with the discourse. Cromwell was at this time preparing to go to Ireland, and meeting with Mr. Owen a few days afterwards, at general Fairfax's house, he came directly up to him, and laying his hand on his shoulder in a familiar way, said, "Sir, you are the person I must be acquainted with." Mr. Owen modestly replied, "That will be more to my advantage than yours;" to which Cromwell rejoined, "We shall soon see that," and taking him by the hand led him into lord Fairfax's garden; and from this time contracted an intimate friendship with him, which continued to his death. He acquainted Mr. Owen with his intended expedition into Ireland, and desired his company there to reside in the college at Dublin; but he answered that the charge of the church at Coggeshall would not permit him to comply with his request. Cromwell, however, would have no denial, and after some altercation, told the congregation at Coggeshall, that their pastor must and should go. He did not, however, travel with the army, but arrived privately at Dublin, and took up his lodgings in the college. Here he frequently preached, and superintended the affairs of the college, for about half a year, when he obtained Cromwell's leave to return to Coggeshall, where he was joyfully received.

In Sept. 1650, Cromwell required Mr. Owen to go with him to Scotland; and when he found him averse to another

absence from his flock at Coggeshall, he procured an order of parliament, which could not be disobeyed. He remained at Edinburgh about half a year, and returning to Coggeshall, expected, as his biographers say, to have passed the remainder of his days there. But the general reputation he had acquired, and his favouritism with Cromwell, pointed him out for a higher station, that of dean of Christ church, in room of Dr. Reynolds, afterwards bishop of Norwich, who had been placed in this office by the authority of the parliamentary visitors. Mr. Owen appears to have owed his promotion to the parliament itself, as appears by the following document; "The House, taking into consideration the worth and usefulness of Mr. John Owen, student of Queen's-college, M. A. has ordered that he be settled in the deanry of Christ-church, Oxford, in the room of," &c. This was the first intimation Mr. Owen had of his appointment; but he afterwards received a letter from the principal students of the college, signifying their great satisfaction, and a commission from Cromwell, who was at this time chancellor of the university, to act as vice-chancellor. Accordingly he went to Oxford in 1651, and on Sept. 26 of the following year, was admitted vice-chancellor. About the same time he took his degree of D. D. His rise seems calculated to have gratified the ambition he acknowledged in his youthful days, for he had not been above twelve or fourteen years absent from Oxford, and was now only in his thirty-sixth year.

Granger remarks, that "Supposing it necessary for one of his persuasion to be placed at the head of the university, none was so proper as this person; who governed it several years with much prudence and moderation, when faction and animosity seemed to be a part of every religion." It is certain that Dr. Owen's administration was distinguished for moderation, arising doubtless from his natural temper; and that he was impartial in his patronage. At this time the presbyterians had considerably the ascendancy, and it was with such he most of all conversed in the university, and, in the disposition of several vacant livings, he generally gave them to presbyterians: nor was he ever wanting to oblige even the episcopal party, whom he suffered to meet quietly, about three hundred every Sunday, at the house of Dr. Willis, near Christ-church, where they celebrated divine service according to the liturgy of the church of England; and though he was often urged to it, yet he

would never give them the least disturbance; and if at any time they met with opposition or trouble on that account, it was from other hands, and always against his mind. In his office also of commissioner for ejecting "scandalous ministers," as the royalists were generally called, he frequently took the part of men of merit, and particularly in the case of Dr. Edward Pococke. This moderation of temper in the exercise of power, gained him the love and respect of the most; yet we must observe also, that he would not suffer authority to be slighted, when there was occasion to assert it. At an act, when one of Trinity-college was Terræ-filius, before he began, the doctor stood up, and in Latin told him, he should have liberty to say what he pleased, provided he would avoid profaneness, obscenity, and personal reflections. The Terræ-filius began, and in a little time transgressed in all these particulars, and the doctor endeavoured to check him, but finding that he paid no attention to his remonstrances, he sent his beadles to pull him down, on which the scholars interposed, and would not suffer them to come near him. Dr. Owen then resolved to pull him down himself, and when his friends dissuaded him lest the scholars should do him some mischief, he exclaimed, "I will not see authority thus trampled on," and actually seized on the offender and sent him to prison. Dr. Owen was never deficient in personal courage, for in 1654, having heard of some disturbances in Wiltshire, which threatened to reach Oxford, he ordered a troop of scholars to be raised and armed for the protection of the university; and Wood informs us that he often appeared at the head of them, well mounted, with a sword by his side and a case of pistols.

Some other parts of his conduct savour more of the levelling spirit of the times; and as he had been disturbed in his youth by Laud's regulations respecting the university habits, he determined to prohibit every mark of distinction of that kind; but it does not appear that he persisted in this determination, or that the university was so unanimous in supporting the measures of their new governors, as they had been when first visited. On the other hand many instances are on record, by which we learn that he patronized literary merit in young men of poor circumstances, with great liberality, and apparently without any consideration of their principles, maintaining many of them at his own expence, or providing them with mainte-

nance in college. On one occasion a poor scholar waited on him with a Latin letter, in which Dr. Owen perceiving considerable talent, asked him if he wrote it, and when he affirmed that he did, he said, "Well: go into the next room, and write another as good, and I will not be wanting to encourage you." The young man having performed this to his satisfaction, he took him into his house as tutor to his children.

During his vice-chancellorship*, he was a frequent preacher at St. Mary's, and other places in the county, and published some of his numerous works, particularly in 1654, his "Saint's Perseverance," in answer to Goodwin's "Redemption redeemed;" and in 1655, his "Vindiciæ Evangelicæ, or, the Mystery of the Gospel vindicated, and Socinianism examined," against Biddle, who had published two Socinian Catechisms. In the preface to this work, which he wrote at the desire of the heads of houses and many other divines of Oxford, is a succinct and perspicuous history of Socinianism from its first appearance. This was followed by his more popular treatise, often reprinted till this day, on "Communion with God." In 1657 he was succeeded as vice-chancellor by Dr. Conant, and in 1659, as dean of Christ-church by Dr. Reynolds. For these changes his biographers no otherwise account than as parts of that general change which the restoration was about to effect. Dr. Owen, however, lost his vice-chancellorship on the death of Oliver Cromwell, whose successor, Richard, appointed Dr. Conant. The latter was evidently an ejectment, and it is supposed the presbyterians had a hand in it.

Bishop Burnet relates an extraordinary anecdote relative to the death of Cromwell. He tells us, that Tillotson, happening to be at Whitehall on a fast-day of the household, about a week after, went out of curiosity into the presence-chamber, where the solemnity was kept; and saw there on one side of the table the new protector, with the rest of his family; and, on the other, six preachers, among whom were Dr. Owen, Dr. Goodwin, Mr. Caryl,

* The most unaccountable part of Dr. Owen's conduct, while vice-chancellor, occurred in 1654, when he offered himself as a candidate to represent the university in parliament. On this occasion, according to Wood, he endeavoured to remove the objection of his being a divine, by renouncing his orders, and pleading that he was only a layman. He was accordingly returned, but his election being questioned by the House, he sat only a short time.

and Mr. Sterry, with whose sallies of enthusiasm Tillotson was much disgusted, God being in a manner reproached with the late protector's services, and challenged for taking him away so soon. Goodwin, who had pretended to assure them in a prayer, a few minutes before he expired, that he was not to die, had now the confidence to say to God, "Thou hast deceived us, and we are deceived." And Sterry, praying for Richard, used words next to blasphemy, "Make him the brightness of the father's glory, and the express image of his person." No particular expression of Owen, however, is recorded; and therefore the fact does not particularly attach to him, but is rather generally illustrative of the enthusiasm of the party.

The short time he remained at Oxford, he preached at St. Peter's in the East, to a crowded congregation who regretted his being now excluded from St. Mary's; and after leaving Oxford, he retired to Stadham, where he had purchased an estate. According to Baxter, he is supposed to have had a particular hand in restoring the members of the old parliament, who compelled Richard Cromwell to resign; but this seems a disputable point. We are more certain that at the meeting of his brethren at the Savoy in 1658, he took an active part, and had a principal hand in drawing up the confession of faith of what were called the congregational churches. On the restoration of Charles II. he was not in possession of any church preferment, but had formed a congregation at Stadham, where he continued to preach for some time until he settled in London. Here he contracted an acquaintance with some of the most eminent persons in church and state, and might have risen to considerable preferment had he chosen to conform. In 1661 he published a learned and elaborate work, "De natura, ortu, progressu, et studio veræ Theologiæ," 4to. The following year, one John Vincent Lane, a Franciscan friar, published a work called "Fiat Lux," in which, under the pretence of recommending moderation and charity, he endeavoured to draw over his readers to the church of Rome, as the only infallible cure of all religious animosities. Two editions of this work were printed before it fell under Dr. Owen's notice; but it was, at length, sent to him by a person of distinction, with a request that he would write a reply to it. This he readily undertook, and, in the same year, published his "Animadversions on Fiat Lux. By a Protestant." This produced an answer from

Lane, and another tract from Owen, entitled "A Vindication of Animadversions on Fiat Lux;" but there was some difficulty in obtaining a licence for this last book, when the bishops who were appointed by act of parliament the principal licensers of divinity-books had examined it: they made two objections against it. 1. That upon all occasions when he mentions the evangelists and apostles, even St. Peter himself, he left out the title of saint. 2. That he endeavours to prove that it could not be determined that St. Peter was ever at Rome. To the first the doctor replied, that the title of evangelist, or apostle, by which the scripture names them, was much more glorious than that of saint; for in that name all the people of God were alike honoured; yet to please them he yielded to that addition; but as to the other objections, he would by no means consent to any alteration, unless they could prove him to be mistaken in his assertion, and rather chose his book should never see the light than to expunge what he had written upon that subject; and in all probability it would not have been printed, had not sir Edward Nicholas, one of his majesty's principal secretaries of state, who was informed of the matter, written to the bishop of London to license it notwithstanding this objection. This book recommended him to the esteem of the lord chancellor Hyde, who, by sir Bulstrode Whitlocke, sent for him, and acknowledged the service of his late books against Fiat Lux; assuring him that he had deserved the best of any English protestant of late years; and that for these performances the church was bound to own and advance him; and at the same time he offered him preferment if he would accept it: the chancellor moreover told him there was one thing he much wondered at, that he being so learned a man, and so well acquainted with church history, should embrace that novel opinion of independency, for which, in his judgment, so little could be said. The doctor replied, that indeed he had spent some part of his time in reading over the history of the church, and made this offer to his lordship, if he pleased, to prove that this was that way of government which was practised in the church for several hundred years after Christ, against any bishop he should think fit to bring to a disputation with him upon this subject. "Say you so?" said the chancellor, "then I am much mistaken." Other conversation passed between them, particularly about liberty of conscience: The lord

chancellor asked him what he would desire with respect to liberty and forbearance in the matters of religion. To which the doctor replied, "That the liberty he desired was for protestants, who assented to the doctrine of the church of England." This was afterwards misrepresented, as if he meant to exclude all others from the exercise of their religion, which he often declared was not his meaning.

Notwithstanding the abilities he had displayed in this controversy, as he would not conform, he became liable to the same interruptions as his brethren in the exercise of his preaching, and on this account began to entertain serious thoughts of leaving his native country, and had actually made preparations to go to New England, where he had the offer of the place of president of Harvard college, but he was prevented by express orders from the king. During the plague, however, in 1665, and the great fire of London in 1666, when the laws against nonconformists were somewhat relaxed, he enjoyed frequent opportunities of preaching in London and elsewhere; but when the laws began again to be put in force, he had recourse to his pen, and in 1668 published his "Exposition of the CXXX Psalm," and in the same year, his "Exposition upon the Epistle to the Hebrews," an elaborate work, which he completed in 1684, in 4 vols. folio. This is usually reckoned his capital work, and although not uncommon at the present time, sells at a very high price. It alone affords a sufficient proof of the extent of his theological learning. At the end of 1669, when Mr. Samuel (afterwards bishop) Parker, published his "Discourse of Ecclesiastical Polity, and the power of the civil Magistrate in matters of Religion," Dr. Owen answered it in a work called "Truth and Innocence vindicated." In 1670, while the act against conventicles was revived in parliament, he was advised to draw up some reasons against it, which were laid before the Lords, but without effect.

On the death of the rev. Joseph Caryl, in 1673, Dr. Owen was invited to succeed him in the charge of a very numerous congregation in Leadenhall-street, and as he had already a charge of the same kind, the congregations agreed to unite. In the following year he published "A Discourse concerning the Holy Spirit;" in 1677, his "Doctrine of Justification by Faith;" and in 1679, his "Glorious Mystery of the Person of Christ;" all which, at least the genuine editions of them, are still in considerable request.

Dr. Owen was in most of his works rather prolix, which has given rise to abridgments of some of them, but as these are executed sometimes by men not exactly according in his principles, little reliance can be placed on their accuracy. In his own days, we are told that his works procured him the admiration and friendship of many persons of rank, who took great delight in his conversation. Among these are enumerated the earl of Orrery, the earl of Anglesea, lord Willoughby of Parham, lord Wharton, lord Berkley, sir John Trevor, one of the principal secretaries of state, &c. Even Charles II. and the duke of York paid particular respect to him. It is said that when he was at Tunbridge, drinking the waters, the duke sent for him to his tent, and entered into a long conversation on the subject of nonconformity. The king went yet farther; for, after his return to London, his majesty conversed with him for the space of two hours together, and after assuring him of his favour and respect, told him he might have access to his person as often as he pleased; said that he was sensible of the wrong he had done to the dissenters; declared himself a friend to liberty of conscience, and concluded all by giving Dr. Owen a thousand guineas to distribute among those who had suffered most by the late severities. Whether the professions of the king and the duke were sincere or not, or whether this was an act of policy, or an involuntary respect paid to the talents and amiable private character of Dr. Owen, it appears that he was not afterwards molested in the exercise of his ministry.

During the short remainder of Dr. Owen's life, he was much afflicted with the stone and asthma, aggravated, if not brought on, by unremitting study, which, however, he still continued, until confined, about a month before his death, which took place at his house at Ealing, August 24, 1683, in the sixty-seventh year of his age. He was interred in the dissenters' burying-ground in Bunhill-fields, where a monument was erected to his memory.

The character of Dr. Owen, apart from the share he had in the troubles of his country, seems entitled to the praise bestowed by his various biographers. In person he was tall, grave in aspect, of a comely and majestic figure, and his deportment was in every respect that of a gentleman. As he was indisputably the most learned, he was at the same time the most moderate and candid of the nonconformists. With great talents, keenness, and spirit for

controversy, he confined himself strictly to argument, and abstained from personal reflections and arrogance. As a writer he was perhaps the most voluminous of his brethren. His works amount to seven volumes in folio, twenty in quarto, and about thirty in octavo.[1]

OWEN (LEWIS), a controversial writer against the Jesuits, was born in Merionethshire in 1572, and educated at Christ Church, Oxford, which he left without taking a degree, "having," as Wood says, "some petty employment bestowed on him." He afterwards went to the continent, and entered into the society of the Jesuits in Spain, but discovering that their conduct savoured more of worldly policy than true religion, he made use of the information he had picked up among them to expose their intrigues. With this view he published, 1. "The Running Register; recording a true relation of the state of the English colleges, seminaries, and cloysters of all forraigne parts. Together with a brief and compendious discourse of the lives, practices, couzenage, impostures and deceits of all our English monks, friars, Jesuits, and seminarie priests in general," Lond. 1626. This curious book (of which some extracts are given in the "Restituta," vol. I. p. 141) abounds with anecdotes of those English Roman catholics who had fled for refuge to the foreign seminaries. 2. "The unmasking of all popish monks, friars, and Jesuits; or, a treatise of their genealogy, beginnings, proceedings, and present state," &c. ibid. 1628, 4to. 3. "Speculum Jesuiticum, or the Jesuit's Looking-glass; wherein they may behold Ignatius (their patron) his progress, their own pilgrimage," &c. ibid. 1629, 4to. To this is added a list of all their colleges, the number of their fellows, &c. This was reprinted in sir Edward Sandys's "Europæ Speculum." Owen was living in 1629, as appears by the date of his work, but we have no information of what became of him afterwards.[2]

OWEN (THOMAS), a learned judge, and author of a book of reports, was the son of Richard Owen, esq. of Condover, in Shropshire, and educated in Oxford, but in what college seems doubtful. Having taken a degree in arts, he left the university, and repairing to Lincoln's Inn, London, studied law, and became an eminent counsellor.

[1] Biog. Brit.—Life, 1720, 8vo, and 1758, 12mo.—Ath. Ox. vol. II.—Calamy.—Wilson's Hist. of Dissenting Churches.—Burnet's Own Times, &c.—Wood's Annals. [2] Ath. Ox. I.

In 1583 he was elected Lent-reader of that society. In 1590 he was made serjeant at law, and queen's serjeant soon after. He arrived at length at the dignity of judge of the common pleas, which office he is said to have executed during five years with great abilities and integrity. He died in December 1598, and was buried on the south side of the choir in Westminster abbey, where a monument was erected to his memory. He had the reputation of a learned man, and a patron of learning. His "Reports in the King's Bench and Common Pleas, in the reign of queen Elizabeth, and some few cases in the time of king James," (which last could not have been his) were printed in folio, in 1656. Though there is a vacancy in the pages of this volume from 77 to 80 inclusive, the book is perfect.[1]

OWTRAM, or OUTRAM (WILLIAM), a learned English divine, was born in Derbyshire in 1625, and in 1641 was admitted of Trinity college, Cambridge, where he took the degree of B. A. in 1645, and according to his epitaph, seems to have been fellow of that college, as he was afterwards of Christ's. In this last he took the degree of M. A. in 1649, and that of D. D. in 1660. His first preferment was in Lincolnshire, and he appears to have succeeded Dr. Josias Shute in the rectory of St. Mary Woolnoth, which he resigned in 1666. On July 30, 1669, he was installed archdeacon of Leicester, to which he was collated by Dr. William Fuller, bishop of Lincoln. In July 1670 he was also installed prebendary of Westminster, and was some time rector or minister of St. Margaret's, Westminster. He died August 23, 1679, aged fifty-four, and was interred in Westminster abbey, where a monument was erected to his memory, with a Latin inscription. In this he is recorded as "a complete divine in all respects, a nervous and accurate writer, and an excellent and constant preacher." It is also noticed that intense application to study brought on the stone, which at last proved fatal to him. He was an accomplished scholar in the Oriental languages, as appears by his excellent work "De Sacrificiis," Lond. 1677. This is divided into two books: in the first he treats of the origin of sacrifices; the places for sacrificing, and the tabernacle and temple of the Jews. His object is to defend the doctrine of vicarious punishment, and of piacular or expiatory sacrifices, in opposition to the Socinian notions.

[1] Ath. Ox. vol. I.—Bridgman's Legal Bibliography.

In the second book he treats of the priesthood of Christ; proves that Christ is a priest properly so called; that his sacrifice is an expiatory sacrifice, which takes away the sins of mankind; that his death is a vicarious punishment, or, that he suffered for, and in the stead of, sinful men, &c. &c. Some of his sermons having been surreptitiously printed, his relations selected twenty from his MSS. which were published by Dr. James Gardiner, afterwards bishop of Lincoln. Of these a second edition appeared in 1697, 8vo, with a preface by the editor, in which he gives a high character of Dr. Owtram. Baxter also speaks highly of him. Peck has published, in his "Desiderata," a fragment of one of Dr. Owtram's sermons.[1]

OZANAM (JAMES), an eminent French mathematician, was descended from a family of Jewish extraction, but which had long been converts to the Romish faith, and some of whom had held considerable places in the parliaments of Provence. He was born at Boligneux, in Brescia, in 1640; and being a younger son, though his father had a good estate, it was thought proper to breed him to the church, that he might enjoy some small benefices which belonged to the family, to serve as a provision for him. Accordingly he studied divinity four years; but, on the death of his father, devoted himself entirely to the mathematics, to which he had always been strongly attached. Some mathematical books, which fell into his hands, first excited his curiosity; and by his extraordinary genius, without the aid of a master, he made so great a progress, that at the age of fifteen he wrote a treatise of that kind, of which, although it was not published, he inserted the principal parts in some of his subsequent works.

For a maintenance he first went to Lyons to teach the mathematics, in which he had considerable encouragement; and after some time his generous disposition procured him still better success elsewhere. Among his scholars were two foreigners, who expressing their uneasiness to him at being disappointed of some bills of exchange for a journey to Paris, he asked them how much would do, and being told 50 pistoles, he lent them the money immediately, even without their note for it. Upon their arrival at Paris, mentioning this generous action to M. Daguesseau, father of the chancellor, this magistrate was touched with it;

[1] Biog. Brit.—Baxter's Life, part III. p. 19.

and engaged them to invite Ozanam to Paris, with a promise of his favour. The opportunity was eagerly embraced; and the business of teaching the mathematics here soon brought him in a considerable income: but he wanted prudence for some time to make the best use of it. He was young, handsome, and sprightly; and much addicted both to gaming and gallantry, which continually drained his purse. Among others, he had a love intrigue with a woman, who lodged in the same house with him, and gave herself out for a person of condition. However, this expence in time led him to think of matrimony, and he soon after married a young woman without a fortune, but for this defect she made amends by her modesty, virtue, and sweet temper; so that though the state of his purse was not amended, yet he experienced a long course of domestic happiness. He had twelve children by her, who all died young; and he was lastly rendered quite unhappy by the death of his wife also, which happened in 1701. Neither did this misfortune come single: for the war breaking out about the same time, on account of the Spanish succession, it swept away all his scholars, who, being foreigners, were obliged to leave Paris. Thus he sunk into a very melancholy state; under which, however, he received some relief, and amusement, from the honour of being admitted, this same year an elève of the royal academy of sciences.

He seems to have had a pre-sentiment of his death, from some lurking disorder within, of which no outward symptoms appeared. In that persuasion he refused to engage with some foreign noblemen, who offered to become his scholars; alleging that he should not live long enough to carry them through their intended course. Accordingly he was seized soon after with an apoplexy, which terminated his existence in less than two hours, on the 3d of April, 1717, at 77 years of age.

We are told that he knew too much of astronomy to give into judicial astrology; and obstinately refused all that was offered him to engage him to calculate nativities. Once indeed he submitted to the importunity of a count of the empire, whom he had sufficiently warned not to believe him. He drew up by astronomy the scheme of his nativity, and then without employing the rules of astrology, foretold him all the instances of good fortune, which came into his head. The count at the same time procured his

horoscope to be taken by a physician, who was greatly infatuated with astrology, and who followed exactly all the rules of that art. Twenty years after the count informed Mr. Ozanam, that all his predictions were come to pass, and that none of the physician's had their effect. This account gave him a very different satisfaction from what was intended. The count thought to compliment him upon his skill in astrology, but it only served to confirm him in his opinion of the absurdity of that pretended science.

Ozanam was of a mild and calm disposition, a cheerful and pleasant temper, endeared by a generosity almost unparalleled. His manners were irreproachable after marriage; and he was sincerely pious, and zealously devout, though studiously avoiding to meddle in theological questions. He used to say, that it was the business of the Sorbonne to discuss, of the pope to decide, and of a mathematician to go straight to heaven in a perpendicular line. He wrote a great number of useful books; a list of which is as follows; 1. "La Geometrie-pratique, contenant la Trigonometrie theorique & pratique, la Longimetrie, la Planimetrie, & la Stereometrie," Paris, 1684, 12mo. 2. "Tables des Sinus, Tangentes, & Secantes, & des Logarithmes des Sinus & des Tangentes, & des nombres depuis l'unité jusqu'à dix mille, avec un traité de Trigonometrie, par de nouvelles demonstrations & des pratiques très faciles," Paris, 1685, 8vo; reprinted, with additions, in 1710. 3. "Traité des 'Lignes du premier genre, de la construction des équations, et des lieux Geometriques, expliquées par une methode nouvelle & facile," Paris, 1687, 4to. 4. "L'usage du Compas de proportion, expliqué & demontré d'une maniere courte & facile, & augmenté d'un Traité de la division des champs," Paris, 1688, 8vo, reprinted in 1700. 5. "Usage de l'instrument universel pour resoudre promptement & très-exactement tous les problêmes de la Geometrie-pratique sans aucun calcul," Paris, 1688, 12mo; reprinted in 1700. 6. "Dictionaire Mathematique, ou Idée generale des Mathematiques," Paris, 1690, 4to. 7. "Methode Generale pour tracer des Cadrans sur toutes sortes de plans," Paris, 1673, 12mo, reprinted and enlarged in 1685. 8. "Cours de Mathematiques, qui comprend toutes les parties de cette science les plus utiles & les plus necessaires," Paris, 1693, 5 vols. 8vo. 9. "Traité de la Fortification, contenant les methodes anciennes &

modernes pour la construction & défense des Places, & la maniere de les attaquer, expliquées plus au long qu'elles n'on jusqu' à present," Paris, 1694, 4to. 10. "Recreations Mathematiques & Physiques, qui contiennent plusieurs problêmes utiles & agréables de l'Arithmetique, de Geometrie, d'Optique, de Gnomonique, de Cosmographie, de Mechanique, de Pyrotecnie, & de Physique, avec un Traité des Horloges élementaires," Paris, 1694, 2 vols. 8vo. There was a new edition, with additions, at Paris, in 1724, 4 vols. 8vo; and in 1803, Dr. Hutton published a very enlarged edition, in 4 vols. 8vo, with Montucla's and his own additions and improvements. 11. "Nouvelle Trigonometrie, où l'on trouve la maniere de calculer toutes sortes de Triangles rectilignes, sans les tables des Sinus, & aussi par les Tables des Sinus, avec un application de la Trigonometrie à la mesure de Lignes droites accessibles & inaccessibles sur la terre," Paris, 1699, 12mo. 12. "Methode facile pour arpenter ou mesurer toutes sortes de superficies, & pour toiser exactement la Maçonnerie, les Vuidanges des terres, & tous les autres corps, avec le toisé du bois de charpente, & un traité de la Separation des Terres," Paris, 1699, 12mo; reprinted, with corrections, in 1725. 13. "Nouveaux Elemens d'Algebre, ou Principes generaux pour resoudre toutes sortes de problêmes de Mathematiques," Amsterdam, 1702, 8vo. Mr. Leibnitz, in the Journal des Savans of 1703, speaks thus of this work of our author: "Monsieur Ozanam's Algebra seems to me greatly preferable to most of those which have been published a long time, and are only copies from Des Cartes and his commentators. I am well pleased that he has revived part of Vieta's precepts, which deserve not to be forgotten." 14. "Les Elemens d'Euclide, par le P. Dechales. Nouvelle edition corrigée & augmentée," Paris, 1709, in 12mo; reprinted in 1720. 15. "Geometrie-Pratique du Pieur Boulanger, augmentée de plusieurs notes & d'un Traité de l'Arithmetique par Geometrie, par M. Ozanam," Paris, 1691, 12mo. 16. "Traité de la Sphere du Monde, par Boulanger, revû, corrigé, & augmenté, par M. Ozanam," Paris, 12mo. 17. "La Perspective Theorique & Pratique, ou l'on enseigne la maniere de mettre toutes sortes d'objets en perspective, & d'en representer les ombres causées par le Soleil, ou par une petite Lumiere," Paris, 1711, 8vo. 18. "Le Geographie & Cosmographie, qui traite de la Sphere, des Corps celestes,

des differens Systêmes du Monde, du Globe, & de ses usages," Paris, 1711, 8vo. 19. In the Journal des Sçavans, our author has the following pieces: I. "Démonstration de ce Theoreme; que la somme ou la difference de deux quarré-quarrez ne peut être un quarré-quarré," Journal of May 20, 1680. II. "Réponse à un probleme proposé par M. Comiers," Journal of Nov. 17, 1681. III. "Démonstration d'un problême touchant les racines fausses imaginaires," Journal of the 2d and 9th of April, 1685. IV. "Methode pour trouver en nombres la racine cubique, & la racine sursolide d'un binome, quand il y en a une," Journal of April 9th, 1691. 20. In the "Memoires de Trevoux," he has this piece, "Réponse aux principaux articles, qui sont dans le 23 Journal de Paris de l'an 1703, touchant la premiere partie de son Algebre," inserted in the Memoires of December 1703, p. 821. And lastly, in the Memoirs of the Academy of Sciences of 1707, he has Observations on a Problem of Spherical Trigonometry.[1]

OZELL (JOHN), a writer, to whose industry, if not to his genius, the world was at one time thought indebted, received the first rudiments of his education from Mr. Shaw, an excellent grammarian, and master of the free-school at Ashby de la Zouch, in Leicestershire. He afterwards completed his grammatical studies under the rev. Mr. Mountford, of Christ's Hospital, where, having attained considerable knowledge of Latin, Greek, and Hebrew, it was the intention of his friends to have sent him to the university of Cambridge, with a view to his being admitted into holy orders. But Mr. Ozell, averse to the confinement of a college-life, and perhaps disinclined to the clerical profession, and desirous of being sooner settled in the world than the regular course of academical gradations would permit, solicited and obtained an employment in a public office of accounts; with a view to which, he had taken previous care to qualify himself, by a most perfect knowledge of arithmetic in all its branches, and a greater degree of excellence in writing all the necessary hands. Notwithstanding, however, this grave attention to business, he still retained an inclination for, and an attention to, even polite literature, that could scarcely have been expected; and, by entering into much conversation with foreigners abroad,

[1] Niceron, vols. VI. and X.—Gen. Dict.—Moreri.—Hutton's Dictionary, and Life in "Recreations."

and close application to reading at home, he made himself master of most of the living languages, especially the French, Italian, and Spanish, from all which, as well as from the Latin and Greek, he has favoured the world with many translations. Among these are Don Quixote, Rabelais, Fenelon on Learning, Vertot's "Revolutions of Rome," Nicole's "Logic," "The Life of Veronica of Milan," besides some parts of Rapin, Boileau, &c. &c. The only one which seems rather useful is his "Common Prayer, and Common Sense," in several places of the Portuguese, Spanish, Italian, French, Latin, and Greek Translations of the English Liturgy. Being a specimen of the manifold omissions, &c. in all, or most of the said translations, some of which were printed at Oxford, and the rest at Cambridge, in Lond. 1722, 8vo. For this he tells us, in his foolish advertisement hereafter mentioned, the bench of bishops gave him a purse of guineas. Ozell's plays, though all translations, are very numerous, there being included in them a complete English version of the dramatic pieces of that justly celebrated French writer Moliere, besides some others from Corneille, Racine, &c. the titles of which are to be found in the "Biographia Dramatica."

Mr. Ozell had the good fortune to escape all those vicissitudes and anxieties in regard to pecuniary circumstances which too frequently attend on men of literary abilities; for, besides that he was, from his earliest setting out in life, constantly in possession of very good places, having been for some years auditor-general of the city and bridge accounts, and, to the time of his decease, auditor of the accounts of St. Paul's cathedral and St. Thomas's Hospital, all of them posts of considerable emolument; a gentleman, who was a native of the same country with him, who had known him from a school-boy, and it is said lay under particular obligations to his family, dying when Mr. Ozell was in the very prime of life, left him such a fortune as would have been a competent support for him if he should at any time have chosen to retire from business entirely, which, however, it does not appear he ever did.

He died Oct. 15, 1743, and was buried in the vault of a church belonging to the parish of St. Mary Aldermanbury; but in what year he was born, and consequently his age at the time of his death, are particulars that we do not find on record.

Mr. Ozell was a man of application, but of no taste or genius, yet acquired some reputation for his numerous translations, and would have deserved more had he confined his labours to serious works, where a reader may be content with a literal meaning; but it was his misfortune to undertake works of humour and fancy, which were qualities he seemed not to possess himself, and therefore could not do justice to in others. Moliere, particularly, is an author of that superior genius, that it would require abilities almost equal to his own to translate him in such a manner as to give him, in the clothing of our own language, the air and manner of a native.

Mr. Ozell, however, had a more exalted idea of his own abilities than the world was willing to allow them, for, on his being introduced by Mr. Pope into the "Dunciad" (for what cause*, however, does not appear), he published a very extraordinary advertisement, signed with his name, in a paper called "The Weekly Medley," Sept. 1729, in which he expresses his resentment, and at the same time draws a comparison, in his own favour, between Mr. Pope and himself, both with respect to learning and poetical genius. The advertisement at length may be seen in the notes to the "Dunciad." But, says the author of his life, "though we cannot readily subscribe to this self-assumed preference, yet, as Mr. Coxeter informs us that his conversation was agreeable, and his knowledge of men and things considerable, and as it is probable that, with an understanding somewhat above the common rank, he possessed a considerable share of good-nature, we readily allow, that a person of this character might be much more amiable than one of a greater brilliancy of parts, if deficient in these good qualities."[1]

* He was much the butt of the wits of that period.—Swift, in the introduction to his "Polite Conversation," says, "I cannot conceal without ingratitude, the great assistance I have received from those two illustrious writers, Mr. Ozell and capt. Stevens. These, and some others of distinguished eminence, in whose company I have passed so many agreeable hours, as they have been the great refiners of our language, so it has been my chief ambition to imitate them. Let the Popes, the Gays, the Arbuthnots, the Youngs, and the rest of that snarling brood, burst with envy at the praises we receive from the court and kingdom."

[1] Biog. Dram.—Cibber's Lives.—Pope's Works, Bowles's edition.

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